

## MISSIONARY HERALD.

VOL. XXXI.

MARCH, 1835.

No. 3.

## American Board of Commissioners for Foreign Missions.

## Syria and the Holy Land.

EXTRACTS FROM THE JOURNAL OF MR. THOMSON.

[Continued from p. 46.]

THE journal of Mr. Thomson, it will be remembered by the reader, was interrupted in the last number to give room for inserting the account of Mrs. Thomson's decease.

*Interesting Old Man—Customs of the Country.*

May 24, 1834. A very venerable old man made us a visit to-day. He is a relative of the consul, and although blind, appears to be better acquainted with the Scriptures than any native I have seen. He would readily direct to the various passages which he desired to have read, and always listened with the greatest attention, stopping the reader to make his remarks, and correcting him, if he made a mistake. Without any clear or evangelical views, he appeared to be grave, and even devout; and having the lamp of life in his hand, and much of it in his heart, I hope he has sought and found the God of Abraham, Isaac, and Jacob. I love to look upon those patriarchal dwellers in Judah; their very appearance carries one back to olden times, when prophets and apostles walked the earth and taught the way of life. The long beard corresponds admirably with the flowing drapery of oriental dress, and when "silvered o'er with age," is truly the glory of the old.

I have of late become quite an Arab myself. I sit, or try to sit, cross-legged on the mat, smoke a pipe with a stem five feet long, sip coffee hot from the fire, in small china cups with brass or silver holders, and without either cream

or sugar,—sop my bread in the dish, and eat meat, rice, and lebben with my fingers. In all these accomplishments, however, I am far from being a proficient; and am still less perfect in their numberless compliments. It is not so difficult to learn all the forms, as to know how, when, and which of them to apply. In determining these weighty points, I frequently make lamentable, or rather laughable, mistakes. Eating or drinking, smoking the pipe or sipping coffee, rising up or sitting down, going out or coming in,—at all times, and on all occasions, you may be sure that there is an appropriate or *appropriated* compliment, besides an indefinite number sown all along the tract of conversation, like illuminations in their sacred manuscripts. I should feel but little objection to them, if the name of God was not combined with nearly all of them. Perhaps this was one reason why our Savior forbid his disciples to give or receive the salutations of the day, when he sent them to preach. At least, it would be a good reason now; because by means of these indispensable, ever-returning compliments, his "holy and reverend name" dwells perpetually on unhallowed lips and thoughtless tongues. Indeed the people, even the most respectable, are awfully profane.

Some of their customs are sufficiently strange. If a person leaves the room and returns twenty times an hour, the compliments of the day are given and returned each time. When a respectable person enters, all rise from the floor, and remain standing until the "compliments" are passed to each individual; then all take their seats, and the "compliments" are passed round again. I have seen this done several times before you engage in any conversation. Pipes,

sherbert, and coffee are brought, after which, with a flourish of "sweet words," you may enter upon your business. I have often asked my dragoman why he could not talk plain words and right forward as we do? But he says it is impossible, "we must sweeten it a little." If you order a light in the evening, the person bringing it will never fail to bid you "good night," though he has not been absent one minute. The servant brings you a glass of water, and when you hand him back the glass, he kisses your hand, puts it to his forehead, and then to his lips again—the company all say "Anean," like "Health to you," to which you must reply "God give you health." People who know me, when we meet, kiss my hand, press it to their forehead, and return it again to their lips, as they do to their own priests; and a priest once objected to my dress, "because it is different in nothing from the common dress; how will the people know whether to kiss your hand or not?" It was a sufficient reply that we not only did not wish, but would not permit, the people to pay us that mark of reverence. Here, however, I have wearied myself in endeavoring to prevent it, and now generally yield my hand a passive recipient of their homage.

Spent a considerable portion of this morning in a large soap factory, and saw the process of making it. They use gall-nuts, ashes, lime, salt, and olive-oil. It is made hard, cut into blocks, and transported in sacks to all parts of the country. This manufactory furnishes a market of consumption for the vast olive-yards around Ramla, and is the only trade of the place. Our consul has grown wealthy by it.

#### *Baptism of a Greek Infant.*

25. Sabbath. Invited to attend the baptism of a Greek child. Was first conducted to the house of the parent, where we had nuts, *arreck*, (a kind of spirit of which I did not partake,) pipes, and coffee handed round. After these ceremonies were duly gone through, we set out for the church, in an irregular procession, each one with a long wax candle in his hand. A choir appointed for the purpose chanted all the way, "Christ hath died and rose again," which was repeated as often as necessary with an *ay-ay-ay-ay* as a turning point. As soon as we reached the church, the priest in his appropriate robes began to chant the baptismal service, which he hurried over with all possible expedition.

The child was presented by the god-father and mother, and the priest at the proper place made the sign of the cross on its body three times, and breathed over it three times, saying, "Receive ye the Holy Ghost!" The god-mother then stripped the child naked, while the priest prepared the font, by chanting a service over it, smoking it with incense, making the sign of the cross and *breathing* over it as over the child. He *immersed* the body *three* times, stopping each time to repeat the form and make the cross. Previous to the immersion, the body was anointed with common oil, and immediately after with the holy oil, called *chrism*, a most precious part of the ceremony. It is put on in the shape of the cross in different parts of the body. The child is then dressed, the priest tying the girdle, after which it is brought again to the font and marched three times round it, with the smoking censer swung continually before it. The priest then comes round and offers incense to the whole company, when the ceremony is finished for the present. The child is now taken home and guarded with great care. As before his baptism he was not to be kissed, so now, he must not be touched for three days, nor by any means undressed, or washed. He has the holy oil upon him. At the end of three days the priest comes, unties the girdle, and washes the child with great particularity; and the water is thrown into the sea, if near; if not, it is buried.

The Greeks, it will be observed, are mostly trinitarians. They use *three* fingers in making the sign of the cross; *three* times the priest made that sign over the child; breathed over the child *three* times, over the holy oil *three* times, and over the water in the font *three* times; made the cross with the child's body over the font *three* times; *three* jars of water were poured into the font, and *three* lighted tapers stuck on it; *thrice* they carried the child round the font; *thrice* they stopped each round, and at each pause the priest waved the smoking censer in the child's face *three* times; after *three* days the child is to be undressed and washed.

This long ceremony would not be worth noticing, except to show where men will wander to, when they become vain in their imaginations, and daringly attempt to add to the perfect institutions of Christ. We should beware how we depart from gospel simplicity, even in small matters. The design of this simple and affecting institution is lost sight of, in the midst of the bustle and pomp

of these human additions. The service being long, the priest exerted his powers of volubility to the utmost to get through; and no one could understand him, except when he stopped to command silence amongst the rabble of children who followed us into the church. They paid little attention, however, to his threats, and the people themselves were walking through the church, conversing on every worldly subject. This is the only service in the church to-day, but the priest and all the invited attendants are expected to be present at a great feast which the parents must furnish in the evening. Thus the people have barren ordinances, and polluted Sabbath.

*Earthquake—Superstitious Notion respecting the Cause.*

At one o'clock we had a violent earthquake, and every body fled into the streets in the utmost terror. It continued not more than a minute, yet many walls were thrown down, and nearly every house in the town cracked and injured. Had it continued another minute as violent, it would have destroyed the place. The people fled to the fields, and I took my Bible and retired to the graveyard and spent the afternoon in perusing its sacred and consolatory pages. Many women gathered around me, and I could hear them saying, that I was examining the book to see when it would shake again, etc. In the course of the afternoon several slighter shocks were felt, but they did no injury.

Held in anxious suspense about the fate of Jerusalem, and the situation of my family. No money will induce a messenger to attempt to go up the mountains, and should I venture myself, being a Frank, I should certainly be made captive, if not killed, which would only increase our perplexity. O Lord grant me grace to wait with submission the full accomplishment of thy righteous judgment upon this wicked land. Last night our consul sent his valuables to Jaffa under a good guard. A captain, with whom I had sipped a few cups of coffee, went along with his family, and falling behind the guard, was attacked, robbed, and he and his whole family stripped entirely naked, and were obliged to go all the way to Jaffa in this unpleasant predicament. The Fellahs are all robbers by profession, and nothing but the terror of Ibrahim's government has restrained them, and made travelling safe for the past two years; and now, as that

is interrupted, robberies are committed every where.

26. The people have a superstition that where there is an earthquake in the day time, there will be one at the same hour of the night. Our family did not retire to bed, but walked the room in fearful expectation. About ten o'clock, I was awaked by a most tremendous screaming, and just caught a glimpse of the last one of the family, as he darted out of the house. I followed as fast as I could, not knowing but that the house was actually falling. The whole town was in an uproar, and after much noise we had our mats brought and spread on the ground; but the confusion was too great to allow us to sleep, and at two o'clock we returned back into the house, under the solemn impression, that it would very likely become our tomb before morning. I know nothing more terrible than an earthquake among these rotten stone houses; and it is a fearful thing to lay down to sleep with many towers of rock and earth over your head, already cracked and threatening each minute to fall.

Made arrangements to-day to move my most valuable effects back to Jaffa. In the evening found an Arab who engaged to carry a letter to Jerusalem. The dragoman of Mr. Darmon, our consul at Jaffa, came to Ramla. He gave a discouraging account of matters, and we have made all things ready to set out early in the morning. To our other difficulties, we have now added the plague, which has made its appearance in Jaffa, Ramla, and Lyd. Thus we are in the midst of earthquake, war, and pestilence. In the evening the *cadi* and many others came in, and amongst other topics, the earthquake was discussed. The *cadi* at length gravely delivered his *ficker* (thought) concerning its cause. The earth, he said, had seven foundations: the first water, the second air, the third a mountain, the fourth a cushion, the fifth I forget, the sixth a great rock, and the seventh the *horn of the great ox*. When the ox becomes fatigued he changes the rock from one horn to the other, and that caused the shaking.\* The *cadi* was evidently sincere, and delivered his opinion with great gravity. Such is the ignorance which prevails even in the higher circles of society. The consul having one of our Arab maps, I took it and began to explain the

\* It was commonly believed in Jerusalem that it was occasioned by the pasha's attempt to take soldiers from that sacred city—a thing never attempted before.

figure, size, and motion of the earth; but it appeared to be either above his comprehension, or beside the line of his faith. Others, however, appeared to comprehend and believe.

27. After the company dispersed last night, the terrible cry of "*Herz il aed*" (earthquake) was raised, and all fled out of the house. I felt none and remained, but the uproar became very great in the town. I was for some minutes at a loss to account for it, when the consul returned, out of breath with terror, and began to hide his purse and other valuables. As soon as he could speak he told me that the Fellahheen had surrounded the town, etc. Men were running in every direction with lanterns, and shouting to one another what entrance they were going to guard; while the women and children were screaming and beating their breasts. Our consul being wealthy, soon had his house filled with defendants, armed and prepared with all things necessary for defence, except courage, of which unfortunately they had none. Every puff of air made them tremble like leaves, and they would spring from the floor and shout at nothing. At one o'clock I heard the cry of earthquake again, which was true, and we all rushed for the street; but it was light, and fearing the Fellahs we returned. Thus we are, "As if a man did flee from a lion and a bear met him, or went into the house and leaned his hand upon the wall and a serpent bit him"—the Fellahs without, and tumbling walls within. The palmist says of those who "imagine mischief against man"—"as a bowing wall shall ye be, and as a tottering fence." How forcible the comparison! Instead of protection, our walls are the objects of the utmost terror.

Robberies are so frequent between Ramla and Jaffa that I was obliged to leave my goods, and with an Arab sheik for a guard, I reached the place in safety by way of Lyd. Saw many armed Fellahs in the plain, but we passed unmolested. Met the Arab to whom I gave the letter to Mrs. Thomson. He said he forwarded it early this morning. God grant that the bearer may soon return with a message of peace.

28. Jaffa is crowded with soldiers, and more are expected every hour. The pasha, it is said, goes up with the troops. Anxiety sits on every face. Half the stores are shut, and people are keeping quarantine for the plague. News to-day that several villages of the Fellahheen

have been destroyed by the nezzam, [Egyptian soldiers.]

29. Met a large serpent yesterday, which fled away amongst the bushes in the garden; and this morning a man died by the bite of a serpent—probably the one I saw, as there were many people in the neighborhood, some of them asleep on the ground. I mention this, because it is the first living serpent that I have met in all my travels through Palestine. They certainly do not abound, as I had been led to believe from something I read whilst in America. Lizzards, and some of them very large and ugly, are innumerable, both on the mountains and in the plains. Great numbers of people sleep in the gardens outside of the walls for fear of the earthquake. They are astonishingly timorous. Through fear of death they are all their life subject to bondage, and they will not believe Him who alone can deliver them from it.

Had a long and animated conversation with Mr. — and lady. They are infidels of the lowest order. I was particularly shocked with the levity and profaneness of the lady. She boldly declared that there was no God either in heaven or on earth. "The fool hath said," etc. In ridiculing the idea of a hereafter, she said, "According to your doctrine all the old people go to heaven and all the young to hell, and for my part, I would rather go to hell with jolly youth, than to heaven with dry old age." The most solemn considerations appeared to produce no good impression; and yet this brave and boastful infidel turns pale at every puff of air, and screams through fear of earthquakes.

30. A Jew of my acquaintance dispatched a messenger to Jerusalem several days ago; to-day he returned without being able to get up. So it will be I fear with the one I sent. A regiment of troops armed from Acre, with three field pieces—more are expected.

June 2. Yesterday five ships of war arrived from Alexandria with troops. Another frigate arrived this morning, making, with the one here before, seven ships of war lying at anchor, and pouring forth nezzam day and night. Four English gentlemen and an American from New York called at Jaffa yesterday. They desired to visit Jerusalem; and thought of accepting the invitation of the pasha to go up with the troops, but finally gave up the plan and passed on to Acre. I had made arrangements to go with them, but was obliged reluctantly to resign this hope of reaching my family.



This afternoon a poor fellow was bastinadoed under our window. His crime was theft, I believe. Four men seized him by the hands and feet and threw him down on his face, like an ox for the slaughter; another one stood on his back, while a sixth coolly laid on the "legal number;" after which he was released. My feelings were exceedingly shocked at such an ignominious punishment, but perhaps it is required by the iniquity of the people.

3. Two thousand troops marched to Ramla this morning, and all are expected soon to follow. The destruction of life will be great, and it is reported that the pasha intends to give up the villages most in fault to plunder and the women to the brutality of the soldiers. I hope not. It has not been his custom, lately, at least. May the merciful Lord inspire the iron hearted soldiers with compassion. Rumor magnifies the number of rebels beyond all probability. Forwarded a letter to Mrs. Thomson by an officer of the troops.

5. Yesterday evening saw all the troops set out for the seat of war in great haste. There were four thousand in addition to the two thousand that had gone before. Poor fellows, all they know is, that they are going up to fight Aboo Goosh. This sudden movement of the troops, undoubtedly owing to some emergency, has set afloat the most frightful reports. It is confidently asserted that the rebels have taken Jerusalem, and butchered all the Jews and Christians. I do not believe it, but I would give all the world to *know* that it is false.

7. Bad news to-day. Heard this morning that a *bim pasha* (commander of a thousand) came in alone and wounded, and that he knew nothing about the pasha. The cannon were brought out and placed in the forts, and a double guard set at the gate. In the afternoon I went to the gate and saw the soldiers driving away all the Fellahs of the plain, from the town; and in a short time, about two hundred soldiers arrived. This was all of the thousand that had escaped, and they looked like a flock of sheep that had been worried by dogs. They had lost every gun, and were entirely naked, until clothes were sent out to them from the public magazine. It is said to have been entirely owing to the misconduct of the *bim pasha*, that they were thus shamefully cut up, and he is put in prison.

It appears that when Ibrahim pasha reached the defile of the mountain, the

rebels had taken possession on either side of the road. He divided his troops, and sent a detachment to drive the rebels from the heights, and left this *bim pasha* to guard the entrance, while the main body marched up the narrow defile. When Ibrahim had reached the top of the mountain, a cannon was fired as a signal for this guard to come up; but he refused and staid below. The Fellahs finding that they could not stop the main body, returned and cut to pieces this detachment. This is a most unfortunate step, as it will greatly increase the courage of the rebels, and in the end cost both them and the pasha, a vast deal of trouble, and a melancholy waste of life.

8. Sabbath. Read the history of David, to which the present war imparts a thrilling interest. We every day talk of war in Gaza and Askalon, Joppa and Aramathea, and Lydda, in Jezreel, Jerusalem, Bethlehem and Hebron, in the wilderness, the desert, and the mountains; while the character of the people and their mode of warfare strikingly remind one of the days of that mighty warrior. The Fellahs, it is said, have plundered Ramla. We are hourly expecting an attack upon this place, which of course will be unsuccessful.

9. Yesterday a single musket was fired. The soldiers under our windows flew to arms, the women to screaming, and the consul to beating his brains with his fist. When they had barred the doors and got the people a little quiet, we learned that the alarm arose from an order from the scouts for a few more horsemen to help secure some rebels that they had discovered. The only ground of fear is, that the Mussulmans in town will unite with the Fellahs, and let them in by treachery, which they no doubt would do if they dare.

11. News fluctuating. Hear one hour that the whole army of the pasha is destroyed and himself killed; the next, that he has entered Jerusalem with only four hundred soldiers; again that three thousand reached the city; but all agree that there has been hard fighting. My heart quakes at every breeze from that quarter. Oh God of mercy save me from that which I fear.

13. Thank God we are beginning to breathe again from the awful suspense in which we have been held for seven days. Though no messenger has come from the pasha, it is now well ascertained that he entered Jerusalem with his army, and had been entirely victorious in every engagement.

15. Abood, our consul for Ramla, fled with his family to this place several days ago, and to-day he has sent the family to Beyroot, and his house is sealed up on account of the death of his servant, occasioned, it is supposed, by the plague.

17. Yesterday I know not what news set the town in an uproar. The English consul and ours and many other people packed up their goods and took passage in boats, some intending to sail about on the sea, others to go to Beyroot or Cyprus, until the war is ended. In the night several cannon were fired at some rebels, I believe, and this has prodigiously quickened the feverish pulse of the people, and hastened the preparations to flee.

23. For several days we have been surrounded by the Fellahs and our ears have been stunned by incessant cannonading and discharging of small arms. Different persons have been wounded, but more killed in the city. Last night I went upon the terrace and watched the soldiers at their work of death. It looked fiend-like to see them coolly load, and deliberately fire at any man they could see. Not many were killed, however, for I could see where the balls struck the ground, a long way short of any Fellahheen. I am becoming used to these sights, however, for our servant has cooked our dinner and waited upon us, for thirty days, with huge pistols loaded thrust through his belt.

The son of the governor of Jerusalem commands the Fellahs who are around us, and he wrote a letter to the *cadi* and head-men, commanding them, in his father's name, to surrender the place. They wrote back a very insulting answer, and the wicked Fellahs have been ever since destroying the gardens and burning up the hedges. But although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off in the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation. How very comprehensive this enumeration of calamities. The fig, the olive, the vine, meat from the field, the fold and the herd, embrace the entire dependence of Judah. And how strong the faith of Habakkuk, who could rejoice in the Lord when all these failed. May I have the same confidence in the same God.

### Treaty of Peace Concluded.

26. Yesterday news came by a courier from the pasha, that a treaty of peace had been concluded. This was unexpected news and diffused universal joy. At the same time troops arrived from Egypt and the Fellahs retired from the city.

Two of the pasha's line of battle ships having arrived, I took a boat and set out to visit them, but a strong wind springing up suddenly, and the poor sailors, after rowing three hours, were unable to bring the boat up to the ships, or even to get back to Jaffa. So we were driven a long way up the coast, and a mighty wave lifted us up and landed us high upon the beach, with no farther injury than getting wet. Had I been cast on shore any other day, I should certainly have been robbed, if not killed, as the Fellahs were in great numbers in that quarter.\* I desire at this place to record another signal interposition of that merciful Providence which has so long watched over my life. I had made arrangements to go up to Jerusalem with the army, and was, much against my will, disappointed. My intention was to connect myself with that very guard which was cut to pieces at the foot of the mountains, and thus, had I been able to execute my plan, I should have lost my life. Sceptics may and probably will see nothing but chance in such things, but Christians will not fail to notice and acknowledge the hand of God, whose wakeful providence admits no chance, even in the falling of a sparrow.

29. Troops have been constantly arriving since the last date, and we have now a large fleet at anchor before the town. Three ships of a hundred and twenty guns each, three of sixty or eighty, and a large number of smaller frigates and corvettes, with the ordinary accompaniment of small craft. The good news of peace advances but slowly. It is circulated about town, that by a treacherous attack of the Fellahs, the entire army at Jerusalem has been destroyed. This is not very likely, as Ibrahim is not to be caught by every trap his enemies may please to set. Mohammed Ali himself is hourly expected, and preparations are making to receive him.

30. Early this morning the *Marina*, or "Street that is called straight," was

\* Two or three days after this, several boats were driven on shore at the same place, and all the sailors robbed and stripped naked. Thus my own preservation was the more marked.

lined all the way from the landing to the apartments fitted up for the Vice Roy, with the finest troops in the army; a large band of music being placed in the centre. At one o'clock two beautiful corvettes arrived, and commenced firing a salute at about half an hour's distance from the anchorage, which was instantly returned by the whole fleet and batteries. At four o'clock the yards were manned, and with the roar of cannon from the fleet and forts his highness disembarked. It was a magnificent sight. I had an excellent opportunity to observe the movements and deportment of his highness, both when he was rowed down to the landing, and as he returned on his splendid horse. Without professing to know how a king ought to behave, I saw nothing but what appeared to me natural, dignified, and in perfect keeping with the character of a great man. At an equal distance from carelessness and that affected hauteur of the Turk, he saluted every one, bowing gracefully to the crowd on either side, as he passed along. This conduct greatly surprised the people, who, when their common pasha condescended to walk abroad, had been obliged to bend the knee, and bow the head, scarcely daring to raise their eyes, until his august presence had passed by.

Mohammed is a fine looking old man. His dress is Turkish, not nezzam; neat, without any thing to distinguish it from that of other Turkish gentlemen. His beard is white, his countenance ruddy and fair to look upon, his eye lively and expressive; and although close upon the confines of that space allotted to the life of man, he has a surprising vigor and activity in all his movements. There are not many parallel cases on record; and perhaps no man living, who, all things considered, has accomplished so much, and been so uniformly successful, as Mohammed Ali.

July 1. The peace is like the troubled sea which cannot rest, and active preparations are making to prosecute the war with greater vigor than ever. There are from twelve to fourteen thousand troops here. From six to twelve thousand cavalry and Bedween horsemen are coming by land. The Emeer Beshsheer has also sent, offering to bring down ten thousand of the hardy mountaineers from Lebanon, if necessary. And Mohammed Ali has written up to Ibrahim to come and take the command of this large force, and he is expected to-night or tomorrow.

2. Yesterday the son of Emeer Beshsheer and Hannah il Bahary\* arrived and had an audience with his highness. The audience chamber is but a few feet from the one I occupy, and thus I have been enabled to see all that passes. He received them sitting. They bowed down and appeared to kiss his feet, after which they stood before him during the whole interview, which on the part of Bahary was very long. These two were alone in private conference nearly two hours, during which time Bahary performed the double duty of secretary to read documents, and the less honorable one of fly-brusher to his highness, that officer having been ordered to retire. Bahary is frequently called to private conference, and appears to be in high estimation.

After giving the account of his return to Jerusalem on the eleventh, and of the sickness and decease of Mrs. Thomson, which was inserted in the last number, he makes the following statement respecting the

#### *Ravages of War and Disease in Jerusalem.*

There have been many deaths in this city since the war commenced. Amongst these the mission will feel deeply the loss of Papa Isa Petros and his son. The former, the Greek priest so friendly to our brethren Parsons and Fiske, has always been ready to assist us in translations, and in every other way in his power. Immediately before the rebellion, he had made all the preparatory arrangements to explore some twenty villages of Greek Christians in the mountains between this and Nazareth. He was to ascertain the number of families, the number of children, whether there was any school, any church, or any books, and how many could read; whether they had a teacher, etc. He was to return his statistics to me, when he would pursue what farther measures in reference to schools and the distribution of books I should see proper to sustain. I was surprised to find so many villages of Christians, where we thought there were none, and was greatly interested in the plan. He was the most learned and ingenious man I have found in the country; and Mr. Bird says he does not know

\* H. Bahary is a Christian, holding a high office, like chief secretary, or prime minister of Syria. His residence is Damascus. He has been created Bey, and thus wears both the cross and the crescent. A new step in Mohammedan government.

any one that can supply his place as a translator. When the Fellahs entered the city he labored hard, burying his chests; he then walled up his door to keep the Fellahs out; but death entered in another way, and this very work was the cause of it. Alas no cheering light shines from the tomb. His only son, a fine young man, and the teacher of our school, followed him to the grave in a few days, leaving an only sister about thirteen years of age. Her father had taught her to read, and wished her educated for a teacher. Mrs. Thomson had resolved to do it, along with Miria, whom we brought from Beyroot for the same purpose; and we thus hoped in two years to have two active and efficient native helpers in the most difficult work of female education. But God's ways are not our ways, nor his thoughts our thoughts.

The plague has made fearful ravages in the convents. Twenty out of the forty-four monks and friars in the Latin convent, died with it. All the rest fled, leaving their convent entirely desolate. Not a single case occurred in the town itself.

A Swedish lady of rank called upon us the Sabbath before I left for Jaffa. She was a great traveller and alone. Had recently visited the cataracts of the Nile, and was on her way to the dead sea, etc. The rebellion detained her in Jerusalem until the very day that I returned, when she started down to Jaffa. She left money with Mr. Nicolayson and her address. Poor woman, she little thought what was before her. She was not well when she started, and only travelled four hours before she died by the road side. Her servant carried the body to Ramla where she was buried, and her goods given into the hands of the Russian consul, I believe.

The war has ceased, and the pasha is disarming the people, so that the prospect is fairer than ever, that good order and safety will be permanently established. May that kingdom which is righteousness and peace be speedily built up throughout all this land. And while the Turk and the Arab are weakening each other's hands by civil wars, and striking a death blow to Moslem fanaticism by Frank innovations, it becomes us to prosecute the work before us with fresh zeal and confidence.

It ought to be stated, also, that during all this rebellion, the Moslems never directed their enmity towards the Christians, even when they were in their power. And such was the respectful

behavior of the shieks to our family in Jerusalem during the worst time of the attack on the castle, that Mrs. Thomson, from what she had experienced from them, felt far safer in the country, than she had ever done before. Indeed we had supposed that the pasha had so openly favored the Christians, and humbled the Turk, that in case of rebellion, the latter would reek their vengeance upon the former—they are the authors of all these innovations, and the instructors of the hated nezzam; and yet so wonderfully are matters brought about in the providence of God, that even a Frank dress was considered as a safe passport, and my muleteer offered to take me all over the mountains, if I would only take off my Arab, and put on my Frank dress; and when I set out for Jerusalem, by the advice of all my Arab friends, I did so, though I had but the miserable remnants of a Frank dress to put on. Thus we see that there is not the slightest ground for discouragement, nor for any alteration in our operations, by the afflicting events recorded in the preceding pages. May this and all other commotions hasten on the day, when the kingdoms of this world shall become "the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

EXTRACTS FROM A LETTER OF MR. SMITH, DATED AT BEYROOT, JUNE 24TH, 1834.

AFTER remarking upon the unhappy political contentions referred to in the foregoing articles, and the causes of them, together with the quiet which had been enjoyed at his station, he proceeds to notice the

*Favorable Location of Beyroot.*

We at Beyroot are very favorably circumstanced in all such times of disturbance. The mountains back of us, under the government of the emeer Besheer, always have a policy of their own, leading them in a course independent of the influence of their neighbors. They have also an internal policy so little dependent for its efficacy upon its general government, as often to remain quiet while all around is disturbed. Their internal sources, likewise, for the necessities of life generally yield a sufficient supply. Dissatisfaction with the general government and internal dissensions among the chiefs are the principal causes that ever disturb them; neither of which causes now exist. These mountains entirely



enclose Beyroot by land, coming quite down to the sea for some distance, both towards Sidon and towards Tripoli. So that in them we have a great barrier thrown around us against the tumultuous raging of the people beyond.

### *Progress of Missionary Labors.*

In our missionary operations we go on as usual. On my arrival from America, I found the mission doing more than I expected. You are, perhaps, not aware how much of the impression received at home respecting the efficiency of a mission depends upon the inclination of those on the ground to tell what they are doing. The removal of an individual from a station, who has been accustomed to give frequent and animated reports, may be followed by the impression that the station has declined in efficiency, when in fact there has been a decided progress. Such a decided progress I found had been going on at Beyroot. The people evidently felt much more bold to have intercourse with the missionaries, and many more were in the habit of visiting them. The opposition of the clergy had in part ceased; and where it still existed, it was less regarded. Mr. Bird was preaching regularly in Arabic; and the Sabbath after my arrival, his congregation contained forty natives. At the English preaching I found an attendance of between twenty and thirty.

We have since had more than we could do, though the time of some of us has been chiefly occupied in overcoming the great curse of Babel, by endeavoring to acquire the language. I have for some time given the best hours of every day to teaching Arabic to two or three of our number, who are not yet proficient in it. Nor do I consider this the least useful part of my labor: for it is indispensable that every missionary acquire a thorough knowledge of the language which is to be his medium of intercourse with the people; and perhaps generally no one is so capable of helping him to this, as his more advanced brethren. I have also just closed a short course of lectures on astronomy to a class of interesting young men, who had originally put themselves under Dr. Dodge's instruction for the purpose of learning English. It was perhaps the first time the Copernican system had ever been taught in the country. At the beginning I had many objections to encounter. A young man, very distinguished in the mountains for his learning

and genius, spent a whole evening with some of my scholars, ridiculing my new Frank doctrines. But all who heard me soon became advocates, and by their reports and arguments made considerable talk in the city. Some of them in the end, in view of the new ideas given them of the Creator's works, could not restrain the expression of their admiration at his power and wisdom. I am now giving lessons to the same class in geography. Our intention is that it shall grow into a high school for the training of better teachers than can now be obtained. We wait only for better teachers, better books, and more missionaries, to extend widely through the country a better system of education.

In addition to this class, we have now in Beyroot four schools, in regular operation, besides a female school and a Sabbath school. The last two are perhaps, at present, the most interesting features of our mission. The female school was begun with the impression that it was a very doubtful experiment; on account of prejudices against the education of girls, jealousy of our religious influence, and the opprobrium brought, in the estimation of some, upon females who frequent Frank houses. The result has convinced us, more fully than any thing before, of the extent to which we have acquired the confidence of the people. Not a rumor that we know of has been raised against it. It is indeed yet in its infancy. But its infancy encourages us much. As many as twenty-eight have at different times attended it, and the average number last week was eighteen. Among them are two or three little Mohammedans. It is taught alternately by Mrs. Dodge and Mrs. Smith, assisted by the widow of Wortabet, whom you will recollect. She is young, her age being little more than twenty, and is the mother of four children. We have much complacency in her as a Christian sister. She closes the school regularly with reading the Scriptures, religious instruction, and prayer. Friends here, and in other places, have subscribed nearly enough for the erection of a school-house for this department, and we are thinking of soon building one upon the mission premises. Our Sabbath school for native children is but three weeks old. Last Sabbath nineteen attended. One boy in my class recited twenty-eight verses of Scripture, and another twenty; and all with an extreme of accuracy that was highly gratifying.

## Greece.

## EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

PORTIONS of this journal extending to the close of October, were inserted in the last volume, pp. 437—441.—The first paragraph which follows, as well as numerous others in the journal, shows that *preaching the gospel*, appropriately so termed, is performed publicly in Greece by the missionaries. It is an important part of Mr. King's weekly labors. Exposition of the Scriptures is a daily exercise.

**Nov. 17, 1833.** In the morning I spoke in the Lancasterian school from the 24th chapter of the Acts of the Apostles. In the afternoon I preached in Greek from Genesis iv, 3, 4, and first clause of the 5th verse. Object to show, 1st the institution of sacrifices—or rather to trace their origin; 2d, the use of them; 3d, why Abel's sacrifice was acceptable and Cain's not—the one was offered in faith in the blood of Christ, and the other probably was his own good works, the produce of his hands, and when not accepted was wrath—application to all our sacrifices and offerings of prayer and praise, etc.—of no worth, unless brought with faith in Christ, the Lamb that was slain.

**Jan. 1, 1834.** Saw in the Government Gazette, a decree with regard to the public offices in the kingdom—how long they are to be open, and on what days. They are to be open on Sundays only four hours; on most other days eight hours.

2. Spent four and a half hours in attending the examination of the scholars in the Gymnasium.

4. The examination of the scholars in the Gymnasium continued through the two previous days, closed to-day at about one o'clock. I was very well satisfied; I may say more, I was highly gratified with the progress which the students in general have made, during the last six months, as well in human science, as also in the knowledge of the word of God. Dr. Korck, who attended the examination, also expressed great gratification, and thought our institution a very important one and highly useful.

**Feb. 5.** I received a letter from Mr. Schinas, the Secretary of State for Ecclesiastical Affairs and Public Instruction, stating, that according to my request, thirty copies of the Old Testament

in ancient Greek had been ordered to be sent to me from the Orphan Asylum at Egina, and requesting me to forward to said asylum, for the use of the orphans in it, one hundred copies of our geography printed in Malta, and one hundred copies of Venthylus' grammar in modern Greek, and to forward the account of the same to government.

8. I expounded in the Gymnasium the 15th chapter of Romans from verse 13th to the end. Saw in the Government Gazette that a splendid church, to be called the "Church of the Savior," is to be erected at Athens, the corner stone of which is to be laid the 25th of January, 1835. The names of all the Philellens who fell in the late struggle for independence, and also the names of all the Philellens, who have in any way contributed to the regeneration of Greece, are to be written with care in two separate catalogues, and submitted to the king for his inspection.

9. In the morning had my usual service in the Lancasterian school. In the afternoon I preached in Greek, from 1 Samuel i, 13. Subject, *Prayer*—object of it—manner of it—words not necessary—preparation of the heart—hindrance to it, anger, lust, pride, love of the world, confidence in any thing but God—encouragement to it—our need of it—how often? when? etc.

19. I loaned to each of the members in the second class in the Gymnasium, who wished, a copy of the whole Bible in ancient Greek. That class has a lesson once a week in the Old Testament.

20. I loaned also copies of the Bible in ancient Greek to the members of the first class, and also to the teachers. In the afternoon I gave a lesson to the second class, in the book of Genesis. One of the members, being a Roman Catholic, does not attend this lesson, and that because he says his church is opposed to the reading of the Scriptures.

22. I expounded in the Gymnasium the two last verses of the Epistle to the Romans, and took a general view of the first five chapters. Had much conversation with an intelligent priest on a variety of religious subjects.

23. I spoke in the Lancasterian school from the latter part of the third chapter of Romans—my principal object to show the depravity of man and that salvation is alone through Jesus Christ. In the afternoon I preached in Greek from Daniel ix, 2, 3. The priest mentioned yesterday was present, and also a teacher from some part of Macedonia. My

subject was the same as the two preceding Sabbaths—namely *Prayer*. 1. Example of Daniel, Cornelius, of the women, when Peter was in prison; of the disciples, both men and women, after the resurrection of Christ; of Moses and Eliaa, parable of Christ to show that men ought always to pray and not to faint. Revivals of religion commence by prayer; the signs of the times indicate that the promises of God are about to be accomplished with regard to Zion, and therefore, like Daniel, we should pray, and that for all men, for the ends of the earth are to be given to Christ. After the services the priest and the teacher remained some time, and conversed on religious subjects. In the evening, the priest called again and conversed much.

*March 1.* Mr. Constantinides, the teacher of our Lancasterian school, received an appointment from government, as teacher of the school to be organized at Napoli, for the instruction of teachers; and Mr. Heraclides, also, teacher in our Gymnasium, received an appointment as second professor in the Teachers' Seminary, which is to be at the seat of government.

4. The nomarch visited our Gymnasium and heard the first class recite. At the close of the lesson he remarked that this may be considered the first class in Greece, and requested Mr. Baphas to give him the names of all the members of it.

6. I had opportunity this day of bearing testimony to the great and important truths of the gospel before a considerable number of persons, some of whom almost mocked me, and several, probably, considered me as rather vile. But I would rather suffer shame for the name of Christ, in speaking the truths of his word, than be applauded by his enemies and remain silent. This world is not a friend of Christ, and never was; and if any man will live as becomes a Christian, and speak as becomes a Christian, the world will in some way or other show its enmity.

8. Dr. Korck arrived from Napoli. He is appointed director of the Teachers' Seminary, to be established at Napoli, and general inspector of all the common schools in Greece.

22. Went by invitation from the authorities to witness the ceremony of king Otho's laying the corner stone of his palace.

29. Reviewed with the 1st and 2d classes in the Gymnasium, the 6th, 7th, and 8th chapter of Romans. One of the

students asked me, for the second time, about the long fast, which they now have, whether it was proper, etc. I replied, that I did not wish to enter upon that subject, but to confine myself to what the apostle had taught; but that if any of them wished to know the history of the fast, they might call on me and read, what Korai says of it in his "Clergyman's Companion." In consequence of this four called and examined the subject with apparently a good deal of interest. The law, with regard to the organization of common schools appeared to-day in the Government Gazette.

*April 2.* Gave the Scripture lesson in the Gymnasium. Promised a Psalter to each scholar, who would, during this month, besides getting his lesson in grammar and arithmetic, and the usual lesson in the Scriptures, commit to memory Christ's sermon on the mount. The manner in which I give the lesson to this class is, to expound a chapter or part of a chapter one day, and the next, to ask questions on the same, after which I proceed to expound another portion.

Dr. Korck, as director of the Teachers' Seminary, applied to me for a considerable number of books, for the use of schools, which he contemplated establishing at Argos, Tripolitza, and some other places. These, so far as I was able, I placed at his disposition with the greatest pleasure.

3. I gave two scripture lessons to two different classes in the Gymnasium. During the day I called on one of the students of the Gymnasium, who is ill, and conversed with him on the importance of studying the sacred Scriptures and devoting a portion of time every day to them and to prayer. I pressed this subject upon him the more, as he had excused himself from the scripture lessons, for the purpose of pursuing algebra; and I endeavored to show him of how little worth would be all attainments in science, unless they tend in some way or other to lead the mind to God, and fit us for a better world. He had laid aside the word of God, and now God had taken him from his favorite study. Both he and his parents received what I said with apparent conviction of its truth.

7. Received 72 copies of the Pentateuch and book of Joshua, in modern Greek. This is a precious treasure. Sold a few copies of it. An orphan boy, member of our Gymnasium, came and begged me to give him a copy. As he brings milk for us every morning from the shepherds, my wife gave him a drachm, and told him that he must go

and get another drachm, and then he could purchase the book he wished, as the price Mr. Leeves fixed for it is two drachms. To this he replied, and as he spoke, the tears came in his eyes, (he is one of the poor orphans, who has received, and still receives, his bread from me gratuitously,) "Madam, you know very well that I have nothing." I could not see him weeping for the word of God. So I gave him another drachm, as a reward for his services in bringing milk, and then said to him, now you have two drachms, what will you purchase with them, this book or some sweet things? "No, no! this book, this book," replied he hastily stretching out his hand to give me the money, as if he feared even the thought of purchasing any thing else. Three orphans, members of the Gymnasium, came and asked permission to be absent for a week, to go and labor, and so acquire money enough to purchase it. Recollecting that I had received a few days previous one dollar and a quarter from some children in a charity school in Wilmington, Delaware, for the purpose of purchasing the sacred scriptures for some poor person in Greece, I devoted it to the purchase of three copies of the Penteteuch and one of the Psalms, one of which I gave to one of these three orphans. The other copies I gave to other orphans, whom I supposed still more needy.

15. I gave the scripture lesson to the fourth class in the Gymnasium, and spoke particularly on the subject of the Lord's-day. Almost all seemed anxious to inquire and know how they should keep it; and the greater part of them seemed ready and willing to keep it. But one said he could not, because his parents sent him that day on business. Another, an orphan, said he was poor, and he must go out on business that day, or lose a day in the school. Some asked if the apothecary's shop might be opened? Some if the baker's? etc. To all these questions and many more I had to give an answer, and was much gratified to see among them a spirit of inquiry.

19. I expounded to the two upper classes in the Gymnasium the 1st chapter of 1st Timothy, from verse 11th to the 18th. Afterwards many of the students called, some to ask an explanation of some passage in the Penteteuch, some for one thing some for another, so that I scarcely got time to walk out during the whole day.

20. In the morning, though unwell, I performed the usual service in the school, speaking almost wholly from Ro-

mans viii, 1; after which I heard, with the assistance of some others, ten scholars, members of the Gymnasium, repeat from memory Christ's Sermon on the Mount. Having finished, they came to my house to receive the Psalter which I had promised as a reward. When they went away it was almost time for the afternoon's service. I had only about half an hour for preparation. But the Lord assisted me and I was enabled to speak from 1st Samuel, xv, 22. "And Samuel said, 'Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.'"

After this service at my house in the afternoon, several of the students stopped and asked me questions about the sacred Scriptures. One of the smaller ones asked me whether John the Baptist had wings? and why he was thus painted in their churches? I replied, that if he were a bird, he must have had wings; but as a man not. Another asked if he had not two heads? if one did not grow out immediately when the other was cut off? In answer to this I referred them to the Scriptures, which say that his disciples took up his body and buried it. Another asked about angel's wings, etc. So I was occupied till nearly four o'clock in conversing on subjects connected with religion. I rejoiced in this, and felt that I could thank God for having opened such a door before me here, that I have as much as I can possibly do in expounding the sacred Scriptures.

To-day a monk attended my services, both in the morning and in the afternoon. He has never before attended.

#### LETTER FROM MR. KING, DATED AT ATHENS, JULY 21, 1834.

THE plan of the Evangelical Gymnasium established at Athens by Messrs. King and Riggs, together with its regulations and the outlines of its course of study, were inserted in the Twenty fifth Annual Report of the Board. This letter gives a brief notice of an

#### *Examination of the Gymnasium.*

Last week the students in our Gymnasium were examined for three successive days, in the studies they had pursued for six months previous. At the suggestion of the nomarch, Mr. Scouphos, it was public. I sent out about sixty invitations to different persons to attend. I was very well satisfied with the progress of



the students in general, in ancient Greek, geography, history, geometry, algebra, the philosophy of language, and in the sacred Scriptures. This last part of the examination I conducted myself. At different intervals, during the examination, compositions were read by different students in the first and second classes. The nomarch, the bishop, and others, among whom were several priests, attended on different days. Those gentlemen of intelligence who attended seemed much pleased with the examination and the progress which had been made by the students generally, and have expressed to others their cordial approbation of the Gymnasium and of the course of studies, etc. For my own part, I rejoice greatly in seeing the progress of the youth in knowledge, both human and divine; and I have evidence in the conduct of the students, that the study of the Holy Scriptures has had, and is exerting, a most salutary and happy influence upon them. Different students of the third class have, of their own accord, expressed to me how much they felt indebted for the study of the Scriptures. One of them said to me yesterday, "Before you expounded to us the gospel, we knew nothing of it, and we were continually in quarrels and disputes; but now, we are more easily reconciled and forgive one another."

Fifteen of that class committed to memory Christ's Sermon on the Mount, to which as the rule of their lives I refer them in their disputes and difficulties, and in all their conduct one towards another. The whole class have studied the whole of the gospel according to St. Matthew, and the next year they will study the law and the prophets, particularly the law, i. e. the Pentateuch, and also the historical parts of the Old Testament. The coming year, if I should live, I shall have a great deal to do; shall have to teach the first class Bickerstith's Scriptural Help, and didactic theology; to the second class evidences of Christianity, and historical parts of the Scriptures; to the third the Pentateuch, and to the fourth the gospel. If I give all these lessons, and prepare for them as I ought, besides preaching once or twice on the Lord's-day, you must not expect me to do much else, than attend to the duties of the Gymnasium.

I have now two teachers in the Gymnasium and one assistant. I think I must add another teacher, and that will suffice.

### Asia Minor.

LETTER FROM MR. SCHNEIDER, DATED  
AT BROOSA, AUG. 5, 1834.

BROOSA is situated in the ancient province of Bythia, near the western base of the Asiatic Olympus, and was the capital of the Turkish empire for one hundred and thirty years before the taking of Constantinople. It is now described as one of the most beautiful cities in Turkey, containing a large Moslem population, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists; in all about 50,000 or 60,000 inhabitants. The place was first visited by Mr. Goodell, in May 1832. The distance from Constantinople is about eighty miles. It was at first designed that the mission should be commenced by Messrs. Schneider and Johnston, and their wives, who embarked at Boston Dec. 12, 1833; but owing to circumstances which occurred about the time of their arrival at Constantinople, which was in the month of February following, it was deemed expedient by themselves and their missionary brethren there, that only one family should proceed to the place at first.

Before removing his family to Broosa, Mr. S. visited the city, in company with Mr. Goodell, and made some necessary arrangements for a residence there.

### Arrival and Commencement of Missionary Labors.

My last letter, which informed you of my first visit to this place and the reception the people gave us, stated my intention of removing hither as soon as possible. We arrived on the 15th of July.

When we were here before, we found appearances highly favorable. The people were very friendly and seemed pleased in prospect of having one of our number in the midst of them. The door seemed to be wide open. After our departure, however, the priests began to excite opposition; so that on our return we found the state of things materially changed. Though we had partly engaged a house, we were fearful of not succeeding in securing it. For we ascertained that the Greek bishop had commanded his people not to furnish us a house until he had written to the patriarch at Constantinople about it, at the

same time threatening to use his influence with him to interpose his authority. But the owner of the house, being a man considerably enlightened, would not be deterred by the menace of the bishop. "The house was his, and he would dispose of it as he saw fit. If any one wished for it, he would give him the use of it at his own pleasure." In a few days after our arrival he came to complete the contract, much to our relief. Thus we have been permitted to settle down quietly under our own vine and fig-tree, grateful that we have a shelter, remembering that our Savior "had not so much as where to lay his head."

The young Armenian, whom we had left to superintend the school to be opened, was engaged in making the necessary preparations during our absence. We found the room and all the apparatus in readiness. But it was with some difficulty that it commenced. Several meetings among the Armenians were first held on the subject. Some were not favorable to it. The principal priest, in particular, opposed it. He said it was a "protestant concern. The children would all become Lutherans. It was dangerous to their religion," etc. After much consultation and some altercation, it commenced. On the first day it was visited by five of the principal men, one of whom was the vartabed. They were pleased, and pronounced it good. It has now been in operation two weeks and contains already seventy children.

A friendly priest is to be the teacher. The people generally are pleased with it. The most influential man among them is its principal supporter. If it were not in his hands, the opposition of the inimical priests would, I fear, have already put a stop to it. It seems very providential that he should have taken it under his particular care. We hope it will weather the storm, though we have some serious apprehensions to the contrary. The opposition of the priests is becoming more and more determined.

We are very glad to have reached our destined home at length. After wandering about from place to place for nearly a year, it is very pleasant to have a spot which we can call our own. Though we are alone, we are happy, quite happy in our situation. Opposition in our work we expect; but the more opposed the people are to the truth as it is in Jesus, the more do they need our labors and our prayers. Our desire is that we may be faithful. May the Lord

give us wisdom from above to direct us in all our ways and duties. Our health and spirits are very good.

### Indian Archipelago.

#### LETTERS FROM MESSRS. MUNSON AND LYMAN.

WHILE the last sheet of the number for February was in press, the painful intelligence was received, that Messrs. Munson and Lyman were, on the 28th of June last, murdered by the Battas, a savage tribe of Sumatra, while on an exploring tour in that island. The afflictive event could then merely be announced. Communications will now be inserted from themselves, giving information respecting their travels and labors till within a few days of their removal from missionary toils and perils, to the rest of the faithful servant. These will be followed by an article communicating the particulars respecting their death.

It will be recollected these brethren embarked on the 10th of June, 1833, for Batavia, with the expectation that they would remain there such a length of time as might be necessary for the purpose of preparing themselves most advantageously for exploring the islands of the Indian Archipelago, especially the Malayan group; which, in accordance with their own inclinations, they were instructed to make their first object of missionary labor. The end to be accomplished was to communicate to the Christian community more full and definite information respecting this large and almost wholly neglected portion of the heathen world; and also to ascertain where there were important posts which might be occupied by other missionaries who might afterwards be sent into that quarter of the world. They arrived at Batavia on the 30th of the following September, where they remained till April of the next year, when they commenced their travels, as will be seen in the following letter, written from Padang, a Dutch settlement on the southwest coast of Sumatra. A melancholy interest will be attached to this and those which follow, from the circumstance that they were written while these brethren were on their way to the place where they laid down their lives.

Sumatra, as may be seen on a map of those regions, is an island 700 or 1,000 miles long, stretching off northwest from Java, from which

it is separated by the straits of Sunda. The three principal European settlements on its southwestern coast are Padang, about midway, Bencoolen, about equally distant from that point and the southeastern extremity of the island; and Tapanooly about as far from Padang, towards the northwestern extremity.

Under date of May 6th, 1834, they write from Padang—

*From Batavia to Padang—Niyas.*

You will doubtless rejoice to hear from us on our tour. We took passage at Batavia in the *Diederieca*, capt. Townsend, on the 8th of April; and arrived at this place, (after encountering a storm and putting back to Bencoolen in distress,) in eighteen days. We did not, however, regret in the least the detention, as it enabled us to gather information concerning that place, and to distribute there many Chinese and Malay books. We find the people here quite disposed to forward our views. Particularly in Mr. Ward we find a valuable adviser. There are many conflicting opinions among this people concerning Niyas.\* All, however, concur in saying that there is there no paramount authority, and a total insecurity of life.

We shall go (the Lord willing) and endeavor to ascertain the state of the case. We have accordingly hired a boat and expect to leave here on the morrow or next day. We are to be accompanied by Mr. Munson's Chinese teacher, also a faithful trusty servant from Batavia who is eager to learn the way of salvation, and a man born at Padang of Niyas parents, who understands Malay, Niyas, and a little English, to act in the capacity of cook and interpreter. We have provided ourselves with about one hundred dollars worth of articles to be used as presents and for the purchase of food. The boat is to leave us at Tapanooly, from which place we expect to proceed to the interior of the Batta country—if possible pass around the great lake, where no white man has ever yet been known to go, and return either to Tapanooly or Natal, and make the best of our way to Batavia, where, if the Lord prospers us, we hope to arrive about the first of October. Such are our plans. The Lord alone knoweth the future. In him we trust. We weighed anchor at Batavia on Tuesday morning, April 8th at seven o'clock—just the time (allowing for difference of latitude) that

you were assembled for the monthly concert. We trust the Lord heard your prayers. But we cannot close without inquiring, Are there men preparing to come over into Sumatra and help us? The Mohammedans and papists are exceedingly active. Notwithstanding that through the influence of the former, two French missionaries were two years since poisoned on Niyas, others are soon coming to make another attempt. As yet neither of them have made any progress in the Batta country, except in one small district. No doubt exists but this highly interesting people are ready for the reception of the gospel. Send men and Bibles, and pray for the descent of the Holy Spirit, and ere long these more than ten times the population of the Sandwich Islands, with their written language and bamboc books, may be reading the word of God and setting at the feet of Jesus. But send men full of faith and the Holy Ghost; for if they once come among these islands we can assure them they need look for no rest till they find it in heaven. Withhold no men, from the suggestion we have made concerning Niyas, for if it is an island we cannot now enter, we must occupy the point nearest to it.

You will doubtless rejoice to learn that Mr. Ward has completed a new translation of the New Testament in Malay. All other translations are above the comprehension of the people generally. This is believed to be vastly superior to them. He has also in preparation a new dictionary. Already he has collected 40,000 words, while Marsden's has only 5,000. It is on an excellent plan, adapted for both Malays and English.

Mr. Ward is an English Baptist missionary who has resided on the island of Sumatra many years. The Malay language is spoken extensively on the coasts of all the islands in the Indian Archipelago. Niyas is an island of considerable magnitude on the southwest coast of Sumatra, nearly opposite Tapanooly.

*Batoo Group—Niyas.*

From Pulo Batoo, another island, a short distance south of Niyas, near the equator, the brethren write on the 13th of May—

We have just learned that a China boat sails soon for Padang. Therefore we write hastily that you may receive intelligence from us at this stage of our progress. Perhaps we may remain here,

\* Pronounced Nee-Yas; sometimes spelled Niaz.

at the Batoo group, which includes 122 islands, (the largest, Minto, requiring four days to sail around it,) thirteen of which are inhabited by perhaps seven or eight thousand people, mostly Niyas. As they are not vicious, and as there have been recent disturbances in the south part of Pulo Niyas, in which some boats from Padang killed several people, we shall probably be obliged to cut short our visit there. A Chinaman who was engaged in the disturbance returned to Padang a few days before we left, and was fined \$120.—Nevertheless we shall, with the blessing of God, make an attempt to see something of the island and of the people. From Gaenong Si Yoolis we shall be able to enter at least one day. We are distant from there twelve hours' sail. On our way hither we have visited Priaman and Ayer Banji, on the Sumatra coast, besides several small islands.

We are in good health and fine spirits. If we are unable to enter Niyas we beg you will not say "there are yet four months and then cometh the harvest." In Padang and the Batoo group are at least ten thousand Niyas people—all bowing to gods which their own hands have made, loving pork and hating Mohamedanism, friendly to Europeans and free to choose life or death, people of intelligence, ingenuity, and a cast of mind superior to any natives we have yet seen.

#### *Tapanooly—Contemplated Tour in the Batta Country.*

The following letter is probably the last written by our lamented brethren, and was dated at Tapanooly, June 22d, 1834, the day previous to their departure for the interior of the Batta country, and, as nearly as can be ascertained, six days before their death. They arrived at that place on the 17th. Their journals, written previously to their leaving Tapanooly, together with maps of the places visited by them, were forwarded to Batavia, and will probably be soon received in this country.

We cannot permit any favorable opportunity of acquainting you with our circumstances to pass unimproved. Since we last wrote you from Pulo Batoo, we have finished our observations there, also on the island of Niyas; and have arrived in safety at this place. Though some of our boat-men were visited by disease, yet our own life and health have been mercifully preserved.

We cannot in a single letter fully communicate the results of our observations; yet we wish to give you the impressions that have been gradually springing up and maturing in our own minds. The facts from which these impressions have originated will be stated at length in our report to be made hereafter. But in the mean time we would say that we have fully made up our minds strongly to recommend to the Committee the immediate establishment of a mission among the Niyas people. Padang, as we before stated, holds out every possible facility for the acquisition of the language, and for reducing it to writing. The Batoo Islands offer a safe retreat for the commencement of a mission. Four or five thousand inhabitants, grouped together in singularly compact villages of from fifty to three or four hundred souls each, present many and great advantages for familiar intercourse with the people, for the establishment of schools; and indeed for introducing and carrying forward the whole train of missionary operations. Our impression respecting the Niyas people, are exceedingly favorable. We consider them as superior to the Malays in every respect, except that the latter are able to read. After the most diligent and often repeated inquiries, we cannot learn that any customs or prejudices prevail among them, which will be likely to hinder the progress of the truth.

From Batoo, we had a quick passage to Niyas, where we remained two weeks. We visited Sinnumbawa, Mana, and Gunang Stoti; and called on several rajahs; but did not penetrate far into the interior. The reason of these partial investigations on Niyas will be fully stated in our report. But we now say in one word that it is unsafe travelling in the interior of the island. After the information we obtained at Batoo, we did not think that the object to be gained by a journey inland, would compensate for the time, labor, and expense which it would require. There are some places on Niyas where a missionary might live in safety; yet we do not consider it as the best place to commence the work of reform.

We arrived at this place last Friday; since which we have been making diligent preparation for our journey into the Batta country. We have made preparations to penetrate as far as the great lake, which is the heart of the Batta territory, and return by another route to this place. Mr. Bennett, the post-holder here, who, though a Catholic, treats us



with great kindness, has himself been in the country. He thinks we may be able to accomplish the journey in one month. All testimonies concur in pronouncing the way very difficult, owing to high mountains and impenetrable forests. Our arrangements are now completed, and tomorrow we start.

Should we return in one month, we may possibly reach Batavia early in September. Thus far the Lord has prospered us beyond our expectations. We trust that the Board and the churches will make every possible exertion to follow up these incipient efforts; and to thrust in laborers, wherever the fields are white and ready to harvest. The work that has been assigned us is beset with perplexities. It is laborious and trying to both body and mind. Yet we labor cheerfully. Our greatest danger is, that our faith will fail us, and the grand object of all our efforts be lost in the shade of minor considerations.

Yesterday we visited the village—where Mr. Burton formerly resided; but nearly all traces of his operations are now obliterated. His house is removed, his school scattered, and indeed no vestige of missionary efforts now remain.—With many prayers that you and we may be guided by unerring wisdom, we remain, etc.

STATEMENTS RELATING TO THE MURDER  
OF MESSRS. MUNSON AND LYMAN.

BEFORE proceeding to give the mournful details, it may be proper to make some additional statements respecting the Battas. The following is an extract from a letter of Sir Thomas Stamford Raffles, inserted in his memoirs. He was for many years governor of Sumatra, and well acquainted with the island and its inhabitants. He remarks—

The Battas are an extensive and populous nation, occupying the whole of that part of the island lying between Acheen and Menangkabu, [embracing nearly half the island,] reaching to both the shores. The coast is but thinly inhabited, but in the interior the people are said to be 'as thick as the leaves of the forest;' perhaps the whole nation may amount to between one and two millions of souls. They have a regular government, deliberative assemblies, and are great orators; nearly the whole of them write, and they possess a language and a written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hindooism may be traced, but they have also a religion peculiar to themselves; they acknowledge the one and only great God, under the title of Dibata Assi Assi.

They are warlike, extremely fair and honorable in all their dealings, most deliberate in all their proceedings; their country is highly cultivated, and crimes are few.

With these indications of civil and intellectual improvement, the Battas, according to the same author, exhibit some of the worst characteristics of unmitigated barbarism. They are cannibals—even the laws of their country enjoin it upon them, in the case of four crimes at least, to devour the flesh of the criminals, and to dispose of prisoners taken in important wars, in the same manner. The law does not permit them to wait till they have put a period to the life of the victim. This, however, is said to be seldom, if ever, done to gratify private malice or revenge; and in the case of criminals, the awful punishment is never inflicted until after a regular trial has been held, evidence produced, and the sentence publicly pronounced by the constituted authorities. It is said that the people prefer human flesh to any other; and that formerly this savage practice was much more prevalent than now, so that the lives of nearly all the old people were terminated in this manner. Sir Stamford Raffles, in 1820, estimated the number of persons annually eaten, in time of peace, at from sixty to one hundred. He still speaks of the people as being honest and honorable, and as possessing many virtues. He thought that no danger was to be apprehended from travelling among them, and had himself planned a journey to the great lake Tobah, mentioned by Messrs. Munson and Lyman as the limit of their contemplated journey. Respecting this tour he remarks, "Lady Raffles will, I hope, accompany me. I am perfectly satisfied that we shall be safe, and I hardly know any people on whom I would sooner rely than the Battas." He does not state that this contemplated tour was ever performed.

Messrs. Burton and Evans, missionaries of the English Baptist Society, settled in Samatra in the year 1820, and the former took up his residence at Tapanooly, in the Batta country. They were afterwards reinforced by Mr. Ward, from the same society. He with Mr. Burton penetrated far into the interior, intending to reach lake Tobah, but this, owing to the sickness of one of their number, they did not accomplish. Respecting the people and their country, Mr. Ward, (whom the brethren saw at Padang) remarks—

Three thousand people, who had never beheld a white face, received us in a manner perhaps similar to what we read of respecting the first appearance of the Spaniards in America. We were kept for four hours, on an elevation of twelve feet, exhibiting our persons; and not an hour passed for several days, during which we were not surrounded by crowds from various parts of the country. Some venerated us as gods; all paid us much respect; and in point of treatment, we have had nothing to complain of. To an assembly of chiefs the objects of our mission were explained; several tracts were read, and the future introduction of books proposed; to all of which they listened with interest and pleasure, and frankly invited Mr. Burton to take up his abode with them; and we may view the result as a pleasing prospect for his future labors. Our notions relative to the Batta character and habits have been much corrected. We found them quiet and harmless, and much more under the influence of civil order than we supposed, although their government appeared of a singular nature. The practice of cannibalism was general and frequent. On the whole, I may say the Batta country, with regard to scenery, surpasses every thing I have yet beheld: it possesses a delightful climate, an extensive population, and extreme fertility.

Mr. Burton and his wife subsequently settled among the Battas, was well received, established schools, and the people seemed gladly to avail themselves of the means of instruction thus offered. After laboring some years he was cut off by disease. No missionary is known to have since gone among them.

It was to this people, exhibiting not a few things in their character and social condition extremely interesting, connected with others of the most repulsive kind; seeming as much to need, and perhaps as much prepared to embrace Christianity, as any other savage nation, that Messrs. Munson and Lyman were desirous to open the way for the gospel of peace to enter. Their inquiries induced them to believe that, with their pacific intentions and their pacific appearance as travellers, they also should incur little danger of violence. They were the more inclined to this opinion, as the presiding officer at Tapanooly, an European, had gone among the Battas, not long before, unhurt. Some of their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the rajahs of the interior would receive them.

The accounts differ as to the nature of the advice they received from those whose

opinions were most entitled to respect, that is, the Europeans residing at the place; but, after weighing every thing, the two missionaries determined to proceed, trusting in God.

With the feelings and wishes expressed in their letter, written the day before their departure, they commenced their journey from Tapanooly on the 23d of June, accompanied by two attendants whom they took with them from Batavia, together with an interpreter, a police runner, and ten coolies to carry their baggage, all of whom were furnished by the post-holder at Tapanooly. Their Chinese teacher, fearing, from some reports he had heard respecting the Battas, that there might be danger, refused to go with them. Si Jan, one of their own attendants, together with the interpreter, the police-runner, and the coolies, reached Tapanooly, on their return, on the 30th, the second day after the murder. The residue of the sad story is derived from Si Jan. He is described by Mr. Medhurst, missionary at Batavia, by whose kindness the documents were forwarded, as an honest, simple-hearted man, who has long been conversant with the mission family at Batavia.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The post-holder and another Dutch officer attended them beyond Tapanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men, women, and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tapanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after

their departure, when they fell in with a rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men, armed with muskets, spears, etc. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr. Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned round to go back to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tapanooly.

The newspapers have said, that the bodies of our brethren, after being thus barbarously deprived of life, were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then

they were dismissed suddenly and with a single pang, to their eternal rest.

Mr. Medhurst, after stating a variety of facts and considerations which induced the brethren to venture into the interior, adds—

The character of the brethren, and their tender connections in Batavia, would, in the minds of all who knew their dispositions and circumstances, be a sufficient guarantee for their having acted with the utmost prudence and caution. It has pleased the Lord, however, whose ways are higher than our ways, to bring matters to this melancholy result, cutting off our dear brethren at the very commencement of their missionary career, bursting asunder the tender bonds of connubial affection but lately formed, and crossing the designs of the board for evangelizing the savage race of Battas at their outset. To us this event appears dark, mysterious, distressing, and heart-breaking; but, in the adorable workings of divine providence, a reason must not only exist for this dispensation, but it may actually tend, in a way of which we cannot now perceive, to the speedier and more certain salvation of the Battas, the higher and more spiritual advantage of the bereaved widows, and to the encouragement of the Board and their agents to more earnest and vigorous efforts in the cause of missions.

With regard to the missionaries themselves, the case seems stripped of much of its gloom; their habitual preparations for eternity, their known love to the Savior, and their evident interest in the new covenant, made death to them sudden glory; and the hurried manner of their end, but a more rapid transition from labors, travels, sufferings, and care, to a state of perfect, complete, and everlasting rest. We might think that it was a pity they were not spared to render the Savior much service by their continuance in the vineyard on earth, but our great Head may have designed them for higher and holier service before the throne above. And with regard to the mission itself, they will not be found in the great day of account to have rendered it a partial or an inferior service. The soldier who falls in the forlorn hope, at the storming of a citadel, has as much share in the glory of the conquest, as he that divideth the spoil; and when the list of worthies is made out, those may perhaps stand among the 'first three,' who nobly ventured and cheerfully sacrificed their lives in the good cause.

The sufferings of their disconsolate widows have been great in the extreme;

tears have been their meat, and sighs have been their relief ever since the melancholy event happened. We have endeavored, what little lay in our power, to alleviate their mental agonies, and the community generally have felt the liveliest sympathy with them; but we are all miserable comforters, and nothing but Almighty power and love can effectually bind up their broken hearts, and pour the oil of consolation into their wounded spirits. May he give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I feel satisfied that the Board will do every thing in their power to alleviate their burthen, and that the churches of Christ in America will leave nothing undone to soothe their sorrows as far as human means and efforts go, so that I need not enlarge.

I sincerely hope that the Board will not be deterred by this afflictive occurrence from carrying on their operations in these islands; and that the youth of America, who are burning with ardor to come to the help of the Lord against the mighty, will not be discouraged by the fall of these soldiers of the cross. The command, 'Go ye,' still stands in the sacred records, and He who gave that command still lives and reigns, and has power sufficient to turn the tide in favor of his cause, and bless the efforts of his church and people; therefore lift up the hands that hang down, and the feeble knees; let the weak be as David, and David as the angel of the Lord. Then shall one man chase a thousand, and two put ten thousand to flight.

The journals of the brethren up to their departure from Tapanooly, will be forwarded to the Board as soon as they can be copied out.

Thus far from the respected friend of our deceased missionaries and their afflicted widows. Mrs. Munson and Mrs. Lyman will enjoy his protection while they remain at Batavia. It is probable that they removed to Singapore in the autumn, and made their home with Mr. and Mrs. Tracy.

The occasion of this violence to our brethren, on the part of the Battas, is not known. It probably arose from jealousy of their motives, as white men, in penetrating into the interior. Perhaps had they taken longer time to prepare the way, and acquainted the rajahs with their views and intentions, by letters, or messengers; or had they known the language of the people; the fatal result would have been

prevented. As it was, they did what they conceived to be duty, and did it fearlessly, and with entire disregard of the severest privations and hardships. The "willing mind" was doubtless accepted.

What the Lord designs by this event, is probably to try the faith, patience, and courage of the church. This is a trial clothed in a new and more appalling form than any heretofore. It is rare indeed, in these modern times, for the hand of violence to be even raised against the missionary, much less to cut short his days. A strange thing has happened. Let the fact of its strangeness be recognized as a motive for gratitude, and not be converted into a cause of agitation, alarm, and discouragement. The Lord will bring order out of this confusion, light out of this darkness, good out of this evil; and the blood of these martyrs in Sumatra, shall in some way prove the seed of the church.

Will not this afflictive event do good to the missionaries now in the field?—causing them to have a more deep and abiding impression respecting the solemnity of the work in which they are engaged, the numerous and imminent dangers to which they are exposed, and how important it is for them to do with their might what their hand findeth to do. Shall it not cause them all to reflect, too, that the conversion of the heathen is the Lord's work; that missionaries are only instruments in his hands; that he may sometimes see it to be wisest and best, for the accomplishment of his purposes, to dispense with their labors, and permit them to fall in the prime of life, and in those lands, and in those emergencies, perhaps, when they and the churches may think their instrumentality the most indispensable? Shall they not be taught effectually, then, by this event, that they are doing a work for the Lord of the harvest, and cast themselves more entirely on him for guidance, strength, protection, and success?

Will not this event be useful to candidates for missionary service? If they possess the apostolical spirit—the only genuine missionary spirit—it is not to be supposed for a moment that any apprehension of danger will turn them from their course. Will it not lead them to prepare, by forming a more sober estimate of the nature and circumstances of the missionary work, by a more thorough counting of the cost, and by the cultivation of a more devoted piety, for the hardships,



perils, and even death, which they now see may be before them?

Has not the past goodness of God, in opening to missionaries easy access to almost every heathen land whither they have gone, and protecting them there, caused the churches to expect that the spread of Christianity over the earth would be a safe and easy work, requiring few real sacrifices, and giving little occasion for painful solicitude or prayer? Has not the fact that no missionary of the Board has before suffered by the hand of violence, led Christians, to a great extent, to cease to sympathize with them in their trials, or to pray for the divine protection upon them? Ought we not to suppose—is it not desirable—that God should teach the churches that the work which he has enjoined upon them is not to be accomplished without *labors and sacrifices which are to be deeply felt, either in their own persons or through their beloved missionaries, by the whole Christian community?* Will not the Christians at home then, learn a valuable lesson from this affliction, and begin to feel more tenderly for their missionaries and lift up more solemn, earnest, and unceasing prayer for the protection and blessing of their great Master and Leader to descend upon them.

May not this event result in good to the heathen? The principal object of exploring heathen countries is to collect and present to the Christian community facts respecting the character and condition of the inhabitants, which shall turn attention to them and awaken an interest in their behalf. How could the object of the tour of our deceased brethren, so far as the poor deluded Battas are concerned, have been more effectually accomplished? Will the American churches ever cease to look towards them with the deepest interest and compassion; or ever cease to pray and labor that their savage customs may speedily give place to the institutions and all the blessed fruits of the gospel of peace? In the language of an esteemed correspondent it may be asked, "Shall we not in a few years hear of the conversion of some of these Battas? Was there no Saul consenting to their death, who will hereafter find out what he has done, and feeling his own need of a Savior, and embracing Christ for himself, go and preach him to others?"

Mr. Munson was a native of New Sharon, in the State of Maine, and Mr. Lyman of

Northampton, in the State of Massachusetts; the former graduated at Bowdoin College and the latter at Amherst College, in the year 1829, and in the autumn of the same year they entered on their course of theological studies together in the Andover Seminary. After spending the regular term of study at that institution, they were licensed to preach the gospel in the year 1832. Having devoted themselves to the work of preaching Christ in pagan lands, and been appointed missionaries of the Board, for the purpose of qualifying themselves more thoroughly to do good both to the bodies and souls of the heathen, they spent the time from October of that year till May of the following, in acquiring a knowledge of medicine, attending a full course of medical lectures in Boston, and another full course at Brunswick, in Maine, and reading on the subject as extensively as their time would permit. With as little delay as practicable they then made preparations for their departure from their native land, and hastened to enter on those apostolical labors to which they had long and ardently aspired, and in which they were so early to fall.

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### Maharattas.

LETTER FROM MR. STONE, DATED BOMBAY, JUNE 30, 1834.

AFTER noticing the various labors of the mission, which had been much the same as during previous years, he gives the following statement respecting

### New Schools Established.

An asylum, or charity school, is now being opened for the reception of native orphan girls, and other poor female children, who now subsist by vagrant begging, and whose parents may be disposed to put them under our instruction. The expense of feeding, clothing, washing, and the instruction of them will be about one dollar per month. Ten girls have been received and promise well. The importance of such an establishment has been long felt by us, and by good people here generally. We have established an English school for the instruction of native youth in the English language and sciences. It is the design of the mission to make this a school of a high character, the course of instruction to be pursued to be liberal, in the best sense of the term, adapted to the circumstances

and moral necessities of the scholars. The influence of such a seminary, in connection with our mission in Bombay, will, we trust, commend it to the patronage of the Board; and we hope they will lose no time in furnishing us with the means requisite for carrying our designs into successful operation. The school is held in one of the large verandas of the chapel. About forty scholars, Hindoo and Parsee youth, have been admitted. The number will soon be increased, probably to a hundred or more. The tuition is gratis to all, the scholars paying for their books and stationary.

After noticing the impaired health and departure of Mr. Ramsey, on his return to his native land, Mr. Stone remarks upon the trial which the mission was called to experience from the

#### *Reduction of the Number of the Missionaries.*

You see that we are a feeble afflicted few, whose number and strength, He, in obedience to whose command and encouraged by whose promise, we left our native shores to publish glad tidings of great joy to these benighted Hindoos, sees it needful to reduce still more and more. This to us, erring mortals, is mysterious, and in despondence we are tempted to exclaim, All these things are against us. Dark though the cloud be, and we tremble to enter it lest it should prove a cloud of wrath still, yet we discern the bright bow of promise in the cloud and are comforted. Having humbled ourselves before the Lord, and asked counsel at the mouth of our great Prophet, we would gird on our armor afresh and go forward. The command, in accents more than mortal, still sounds in our ears, (and oh that it would sound through all the camp of God's sacramental host who dwell at ease on the mountains and plains of America,) *Go ye into all the world and preach the gospel to every creature;* and the promise *Lo I am with you always*, sustains our hearts amid our afflictions and bereavements. It was in distinct view of all the trials, persecutions, and martyrdoms of apostles and primitive Christians, that the Savior uttered this command and promise. It was also in full view of all the opposition, discouragements, sacrifice of health and life to which obedience to this command subjects modern missionaries, that it was given. Yes, the compassionate Redeemer well knew all the bereave-

ments and discouragements which his servants would be called to endure in the sultry clime of India before the gospel should be preached to every pagan, Mohammedan, Parsee, Jew, and Infidel; and deeply sympathising with them, presents them a cup of unfailing consolation, *Lo I am with you always*. As one after another is called away from our side, will it be thought a strange thing, that our eyes still weeping should be turned towards our beloved country for helpers, while at the same time they are raised to heaven for success? We feel assured that we shall not long look and pray in vain. Pray for us, and for the heathen—for us, that our strength and faith fail not; that we may have grace to make full proof of the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God to the heathen; for the heathen, that the grace of God may not be in vain; that the gospel which we preach may be the power and wisdom of God to their salvation.

LETTER FROM MR. READ, DATED AT  
MAHABULISHWUR, MAY 25, 1834.

#### *Preaching Tours in the Mahratta Country.*

THE letter inserted here was written some weeks earlier than that from the same missionary, inserted in the number for February. Respecting his labors and travels during the year which closed with his residence at the Mahabulishwur Hills, he remarks—

The whole distance travelled over during the last season cannot be less than 3,000 miles, extending almost through the length and breadth of the Mahratta country. The amount of itineracy during the past year has been nearly equal to all which had been performed previously. There yet remain large tracts of the Mahratta country about Beejapoor, eastward, which are yet, for the most part, unexplored ground. From what I can learn, it appears that there are many Mahratta people in Nagpore, 250 miles east by north of Jalna, and in Hyderabad, the capital of the Nizam, as far to the southeast of Jalna.

We have not met with the least obstacle in travelling in the dominions of the Nizam, and probably should not, had we proceeded to Hyderabad. There is perhaps less security from marauders here than under the English government.

We travelled without arms or sepoy [native soldiers], and met with neither insult or harm. We owed our security, humanly speaking, no doubt, to the humble style of our travelling. An Englishman, with a large retinue and the appearance of money or plate, would not be safe without a guard. Hence the advantage of being without "two coats" or a "scrip." A missionary who is experienced in travelling in India, and has a good knowledge of the Hindoostanee language, might now, I think, travel and preach the gospel from Bombay to Calcutta. At Nagpore he would meet a good evangelical chaplain from the Bengal establishment, who would facilitate his journey to the next European station; and so he would continue his tour, after resting at these several stations a few days each, till he arrived the other side of India. This over-land journey has been made by Europeans, but not yet by missionaries.

I am about now to return to Ahmednuggur. I am happy in the prospect of returning, as I feel more personally interested in the mission at that place. I trust my usefulness has by no means been diminished by my short residence here; and as my place has been so well supplied by Mr. Allen, it has no doubt been, on the whole, increased. You will see by the map that Mahabulishwur is nearly in the centre of the Mahrattas. There is a holy place within three miles, which is visited by people from all parts of the country at this season of the year, to whom books may be given and the gospel preached; and in addition to this, there are people from all parts of the country as servants, coolies, palankeen-bearers, shop-keepers, etc., on account of the invalid station. None of these remain in the rainy season, and few are to be found here in the cool seasons.

#### *Beggars at Mahabulishwur—Chinese Convicts.*

Visitors remain here during the hot seasons, from three to four months. During this period Mahabulishwur is a good place for a missionary. I have found more to do, and have met with more encouragement this year, than I did last. The number of beggars which have been fed here, and whom I have constantly addressed twice a week, has varied at different times from fifty to a thousand. They are now, in consequence of many having gone to their own villages, reduced to about fifty. A

few days ago, when it was understood that clothing would be given to the needy, there were present a thousand people. I addressed them for three hours, and hope that, with the temporal good which they carried away, they carried with them also some precious seed of the word of eternal life.

I have also had the superintendence of a school which is supported by the benevolence of capt. Molesworth. This benevolent officer, to whom the missionary, as well as the Hindoo, is greatly indebted for the Mahratta and English Dictionary, and will soon be for the English and Mahratta one, is the almoner of charity to the above-mentioned poor; or rather, I may say, is the almoner of what God has given him; for he has distributed quite as much from his own purse as has been obtained by subscriptions from others.

Some interesting details respecting a company of Chinese convicts were inserted from Mr. Read in the last number. He remarks further in regard to them—

But what I may mention as more directly encouraging, is the attention which six Chinese convicts are giving to the subject of Christianity. If I mistake not I mentioned to you last year that there were placed here (for safe keeping and for the benefit of their labor on the roads,) about twenty Chinese convicts. These have been transported from their native country for crime, most of them for murder. They have partially learned the common Hindoostanee of the country, appear rather intelligent, and very sober and industrious. On inquiry last year I found some readers among them, and one book or tract which they said Dr. Morrison gave them at Canton. I sent immediately to Bombay where I procured a few Chinese tracts and portions of the Scriptures.

They say they have read the books which I gave them last year, and being convinced of the truth of Christianity they are determined to embrace it. Supposing them to be sincere, (and I see no reason to doubt it), it is a most interesting circumstance. Some of these men will doubtless be restored to their native land; and should they carry back with them the blessed boon of the religion of Jesus, God only knows what may be the result. In eternity it may appear that a single tract, given by Dr. Morrison to a man who was, or who soon became, a capital criminal, after being

read, as the only book which a company of convicts had, for three or four years, had prepared the way for others, which in their turn prepared the way for the operations of the Holy Spirit and the conversion of their souls.

### Ceylon.

COMMUNICATION FROM MR. POOR, DATED  
AT BATTICOTTA, DEC. 31ST, 1833.

THE first part of this communication is inserted in this work principally for the satisfaction of those patrons of the Mission Seminary at Batticotta, who have severally contributed to the support of individual students, who now are, or have been, enjoying the advantages of it. The classes in the Seminary, at the date of this letter, were taught by Rev. D. Poor, Doct. N. Ward, and ten native assistants. The first class embraced 25 pupils, the second 28, the third 25, the fourth 30, and the fifth 22. Besides which there were two medical students.

#### *Pupils who left the Seminary 1833.*

Ashbury, Hall, Hallock, Henry, Ladd, Richards, Hassletine, Tappan, Thompson, Codman, DeWitt, and Henshaw. Of these, eight were members of the theological class, and four of them had been employed as teachers. Adams from the first class; Styles, Taylor, and White from the second; Kollock and White from the third; Cross, Stafford, Morrison, Davidson, Moorogason, and Williams 2d, from the fourth class.

At the close of the year 1832, a class of thirty young men were under instruction in theology at this station, of whom fourteen were connected with the boarding establishment in the Seminary. Of these fourteen, eight have left the Seminary in the course of the year; of whom three, Hallock, Ladd, and Tappan are employed in mission service at Tillipally and Manepy. Henry and Hassletine have gone on a visit to Palamcotta to spend a few months in missionary labors in that extensive field, mainly with reference to their own benefit. Ashbury is employed in teaching a school in English composition, under the superintendence of the Rev. Mr. Crisp. Hall is employed by the Rev. J. George, Wesleyan missionary. Richards was dismissed at his own request, and is employed in binding books at Jaffnapatam. Henshaw, Thompson, Adams, and Taylor, who were not members of the theo-

logical class, are employed by the mission as schoolmasters at different stations. Codman is employed as a teacher of an English school composed of children of opulent natives at Combaconum, on the neighboring continent. J. DeWitt Henry, a member of the church, who has been long affected with ill health, left the Seminary and is now living with his heathen parents near Jaffna. Most of those who left the Seminary from the lower classes, were dismissed in consequence of ill health, or as being unworthy of a gratuitous support.

On the 8th of February last a class of twenty-two lads were taken into the Seminary to pursue a course of study in the Tamul language only.

Owing to the increasing demand from different quarters, for the services of natives acquainted with the English language, we have not a fair prospect of furnishing even our own mission with an adequate supply of helpers of this description. Very few of those whom we educate in both languages can resist the temptation held out for leaving the service of the mission as soon as they have a prospect of receiving greater wages than it is proper for us to give them, after expending a large sum for their support and education. Though by this means we may effectually serve the community, we do not furnish the mission with the requisite number of native assistants. As our means for imparting instruction on science and Christianity through the medium of the Tamul language are already considerably increased, and may be greatly extended by the aid of the press, we propose to instruct in the Tamul only, a considerable proportion of those who may in future be admitted to the Seminary, without, however, reducing the number hitherto taught in both languages.

The names of the fifth class who are not to be instructed in English are the following:—

Stephen Church,	Thomas McAuley,
Samuel Cram,	Jedediah Morse,
Guer Davidson,	Asahel Nettleton,
Gilbert Crawford,	John Norris,
Joseph Emerson,	Nathan Parker,
Joseph Goff,	Elias Riggs,
Samuel Judson,	Benjamin Tappan,
J. B. Lawton,	J. W. Tucker,
Benjamin Leavens,	John White,
G. R. Livingstone,	Curtis Woodbury,
Henry Lord,	Chester Wright.
Luke Lyons,	

#### *Theological and Medical Instruction.*

At the commencement of the year the theological class consisted, as before was mentioned, of thirty members, but was,



from various causes, gradually reduced, till it became quite small. Some members of the class who were attached to the other stations could not attend so regularly as a due regard to their own improvement required. Several, even at this station, were so much occupied in other concerns that they could not do justice to themselves, nor to their teachers, in this important department, and were induced to withdraw from the class. Some others were needed for mission service in other fields of labor, and were consequently removed from the Seminary, and a few, not being willing to spend their time in theological studies without receiving some immediate compensation, were permitted to leave the class, and to seek employment elsewhere. The experience we have had in this first attempt to teach a class theology as a distinct branch, cannot fail of being servicable to us in future. One important practical result of the experiment is, that we are now shaping the whole course of study in the Seminary with reference to the all important branch of Christian theology. We design to give such prominence to this subject, that the students, at the close of their scientific course, shall be well grounded in the knowledge of the Bible, and be competent to teach the principles of Christianity to their countrymen. If then they have moral qualifications for becoming catechists and native preachers, they may, after a short course of appropriate training, and that too principally of a practical nature, be prepared to enter upon the important duties of their office, and also be entitled, even while engaged in their course of preparation, to some pecuniary compensation, which their duty to their poor relations urges them to seek.

Dr. Ward's connection with the Seminary must be regarded as an event highly auspicious to its best interests. The establishment of a well regulated hospital on, or near the mission premises, where students from the Seminary, and also some of our Christian catechists may be trained in the theory and practice of medicine and surgery, cannot fail to secure great advantages to the country, both in temporals and spirituals. The examination of native medical books, of the medicines used in the country, and of the practice of the most skilful native physicians, must open an extensive field for research, which cannot be cultivated without interest and profit. The obvious requisite qualifications for cultivating it are a good knowledge of

the native language, free intercourse with the people, long residence in the country, diligence and perseverance amid difficulties and discouragements, and a conviction that these objects are to be pursued, even though others which are more attractive, and possibly more important, invite attention.

It is most desirable that Dr. Ward should have nothing more to do, at least for the space of one year, in his professional business, than is absolutely necessary for the preservation of his own health, that he may make a successful commencement in the study of the native language. But however desirable it may be that his light should for a time be put under a bushel, that it might afterward burn with a brighter flame, it is obviously impossible. The sick and afflicted are already coming from distant places, and present claims too powerful to be resisted. These premature engagements are most undesirable when viewed in the light of one of our best attested mission maxims, viz. "If a missionary does not get a good hold of the language the first year after entering the mission field, his prospects of ultimate success are greatly obscured."

#### *Additions to the Church—Prospects of the Mission.*

In the course of the year six individuals, members of the Seminary here, have been admitted to the church. Of the one hundred and thirty students composing the five classes, forty-seven have made a public profession of their faith in Christ. These together with ten individuals connected with the Seminary as teachers make the whole number of church members fifty-seven.

Weekly and monthly prayer meetings, quarterly meetings of the Moral and Bible Societies, and a systematic course of distributing tracts and portions of the Scriptures and preaching in the bungalows, have been continued as usual.

By another year's experience and labors we have become more intimately acquainted with the native character, especially as it appears when in some degree modified by the influence of Christian principles. We meet with much from this quarter which puts our spirits to the test, by which we may the better know what manner of persons we are; and we do not always find these further discoveries of ourselves to be what we could desire. In this connection it may be observed for the encouragement of those who are looking for-

ward to the toils of a missionary life with interest and anxiety, that they may never expect to meet with severer trials than those which will arise from a due attention to the injunctions, "In your patience possess ye your souls." "Keep thy heart with all diligence." "Let no man think more highly of himself than he ought to think." "Let each esteem others better than himself." The more these injunctions in their length and breadth are understood and practised, while in their native land, the fairer will be their prospect of commencing, pursuing, and finishing their course with joy in a heathen land.

We continue to find it extremely difficult to gain access to the mass of people, under circumstances favorable for delivering the messages of our Lord and Master. There is little desire manifested to attend the preaching of the word, either at the church or school bungalows. Even those around us who have some conviction of the truth of the gospel and of the folly of heathenism, appear to be, to a great extent, wholly indifferent to the momentous concerns of their immortal souls; and in regard to individual cases of apparent piety, we are more and more afraid to indulge favorable hopes, and are even in danger of exercising an uncharitable frame of spirit towards them. But when we consider how many have not only heard the gospel, but have been for a time under regular instruction, we live and labor in hope that we shall yet witness some further sprinklings from on high, if not copious showers, and even floods upon this moral desert, "For thus saith the Lord of Hosts, Thou shalt hear the word at my mouth, and give them warning from me." "It shall not return unto me void, but it shall accomplish that which I please." And we are well assured it is the good pleasure of the Lord that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

LETTER FROM DOCT. SCUDDER, DATED  
AT PANDITERIPO, DEC. 31, 1833.

#### *Deaths in the Church—Discipline—Cholera.*

WITHIN the last year, that part of our Savior's prayer, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory," has, I trust, been answered with regard to three of those who have been permitted to enrol their names in

the church at this place. While I deplore their loss, I am comforted with the reflection that they have gone where the temptations of this ensnaring world can never again reach them.

I have had trials in another respect, and trials too of a much more severe nature. I would that those who have caused them were safely landed on the shores of the heavenly Canaan. But alas! their prospects for eternity are filled with gloom. Martyn Tullar has been excommunicated, and William Hopton suspended, from the church. They have married heathen wives, and as they took this step deliberately, and with a consciousness that they were doing wrong, I cannot but fear that they are among those who have drawn back to perdition. While these are among the most distressing trials the spiritual watchman has to encounter, he will take encouragement from the assurance that the Lord knoweth those who are his, and that not one of them shall be lost. These two young men are the wreckless monuments of nominal Christianity, set by the Head of the Church as marks of warning to many unmarried youth in our churches. May they have grace given them to shun the shoals upon which those have been shipwrecked, and may they be convinced of what these two are, I fear, destined to experience throughout eternity, that sin, though seemingly sweet in the commission, at last biteth like a serpent and stingeth like an adder.

The same disease (cholera) which carried off my church-members has made sad havoc in my schools. Many children have gone to give an account for the manner in which they heard and learned Jesus. Of one of the little girls I entertain some hope that she is now in heaven. I visited her a short time after the disease attacked her. She was so much reduced, that I had but little hope of her recovery. In my conversation with her she expressed an assurance of going to a better world. Her last vocal act, as her mother informed me, was prayer. She had just begun to lisp the name Jesus. It was heard in heaven. A seat was prepared for her, where she might sound it in more exalted strains. The Savior touched her. She was in his bosom.

#### *Bibles and Tracts—Admissions to the Church—Temperance.*

In no year, probably, have so many portions of the Scriptures been distributed. They have been given principally

to Roman Catholics. You will rejoice to hear that evidence is afforded that the distribution of the sacred volume is not in vain. One or two incidents it may be well to mention. A few months ago, a young man, a physician of considerable influence, came from one of the neighboring islands to see me, remained over the Sabbath, and not improbably for the first time, heard a sermon from a protestant minister of the gospel. He was very frank in acknowledging that there are errors in his church, and seemed desirous to break away from it; but he is evidently much afraid to take this step, on account of the opposition he knows he must meet with. When I first became acquainted with him, he violently opposed the truth, but the unadulterated word of God has been the means of hushing his opposition to silence. He lately wrote to one of my native helpers, stating that as many as ten entertained sentiments similar to his own.

A young man has attended church for several weeks, who formerly belonged to my Matherkil school. His attention has been called up to a consideration of his soul's concerns by reading the Scriptures. He has been considerably persecuted in consequence of the step he has taken. He appears well; but it remains to be seen whether he is a stony-ground hearer. I should much rejoice, had I 2,000 copies of the Scriptures to distribute among the Roman Catholics alone.

My inquiry meeting is attended by about ten persons. Four of them are very hopeful subjects; and if they continue to appear as well as at present, they will probably, in the course of the ensuing year, be received to the church. One of the inquirers is the father of Samuel, the member of the church whose attention was awakened to a consideration of the Christian religion by reading a tract he received at the Changany market. He has for a long time been convinced of the folly of heathenism, and left off its ceremonies; but could not at first see the need of a Savior. I hope he may be permitted to meet his little boy, who died of the cholera last year, and who is, as I have good reason to believe, with that Savior, to whom, with his dying lips, he said he was going. It may be that his whole family may yet reach the heavenly world, through the instrumentality of a single tract.

Four persons have been admitted to the church. Two by confession, the others by certificate. The names of the former are Francis and William Mor-

ison. Six children have been baptised.

A very interesting meeting of the Panditeripo Temperance Society was held in July last. It has above 550 members. A native temperance meeting was formed in the village of Perampatty last month. It has but few members. It is a village where drunkenness prevails to a very great extent.

LETTER FROM MR. HOISINGTON, DATED  
AT MANEPY, JAN. 1834.

Mr. Hoisington arrived in Jaffna in October 1833, and had been at Manepy but one quarter. The printing-press had just been established at that station.

In the little church, of which I have had the oversight from the commencement of my residence at Manepy, I have become greatly interested. It consists of twenty-five members, a majority of whom were of low caste fishermen, and are very poor in this world's goods, but I hope "rich towards God." Others were of better caste, with some property. There is no danger of mistaking, after having had intercourse with them, that they were all once heathen;—yet the gospel has not failed to give its own distinctive impress even to these dark minds. The character of their piety is of course singular, as they possess little knowledge and comparatively little of that expansive spirit of benevolence which actuated the great apostle to the gentiles. Heathenism is but the grossest selfishness embodied—and where it reigns, it contracts the whole man. Yet in these native Christians we are struck in many cases with the simplicity and warmth of their piety, with the freedom and earnestness of their prayers. On the whole, I must say, that I am rather surprised that the church-members have risen so high, than that they have risen no higher, in the Christian scale. I think we see the beginning of a more elevated spirit. I have recently formed a benevolent association in the church, which includes nearly all its members. There is manifestly an increasing interest felt by the church generally. We are auxiliary to the native "Evangelical Society," which has now two missionaries, or native catechists, in the field.

I have met weekly, for some time, from ten to fifteen persons who stand in the character of inquirers, or candidates for the church. They all profess a desire to join the church. Many of them

give evidence, so far as I can judge, of "being born again." And of all I think there is much to hope for, were they properly attended to. Were there exhibited a revival, or better, a Bible spirit, among those who now bear the name of Christ, I think there would be much to hope for from many within my knowledge.

There are at this station, a native preacher, three catechists, and a superintendent of the schools. Among these assistants, I have attempted to make such a division of labor, as to secure regular attention to all the several villages connected with this station; and so as to bring, as I would hope, some part of the blessed gospel before every family, once at least, in three months.

Each helper has his specific field for one month, and is to keep a daily journal of all he does, hears, and sees. On the last Friday before the first Monday of the month, these journals are to be presented for my examination. Then a new field is given to each laborer for the succeeding month. By these means, in connection with bungalow meetings, held Sabbath afternoons and week-day evenings, I hope to see something done for the good of the people, though yet unable to speak much in the language. A weekly meeting of females attended by Mrs. Hoisington, in a village two miles from our dwelling, is at present very promising.

Our press has now been two months in operation. It has already done enough to make us feel its worth. We have printed three small tracts in Tamul, 10,000 copies each. A Tamul almanac prepared at Batticotta, is now in hand. We have also struck off some things in English.

The building now occupied as a printing-office is quite too small. It was designed originally for a study. There is now erecting under my direction, a new building for a printing-office—57 feet by 30—two rooms. The walls are to be of brick, plastered with chunnam, the floor of stone, a veranda on three sides. All to be done, with the exception of the tiles for the roof, for about sixty pounds sterling. It is intended eventually to occupy the present printing-office as a bindery.

Mr. Hoisington states that there are seventeen schools connected with his station superintended by him—seven for boys exclusively, six for girls, and four for both boys and girls; embracing 448 boys and 241 girls. He re-

minds that the cause of female education is obviously gaining ground.

Respecting the state of the people he adds—

Heathenism is manifestly losing ground. The attention of the people to the temple just by our church, and their contribution to its ceremonies are much less than formerly, and are every year diminishing. The great annual festival at this temple, which is generally of ten days continuance, is about to commence; yet there is apparently very little interest excited among the people. But let it not be forgotten that the mass of the people are still heathen; and though we are permitted to state some things which are bright and cheering, yet they are so chiefly when regarded as a promising commencement of the reign of truth in the midst of the kingdom of darkness.

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### Sandwich Islands.

#### EXTRACTS FROM THE JOURNAL OF MR. LYONS, AT WAIMEA.

SOME extracts from a communication of Mr. Baldwin, who occupies the station at Waimea in connection with Mr. Lyons, were inserted at p. 405 of the last volume.

#### *Want of parental and filial Affection—Examination of Schools.*

Nov. 1, 1832. A member of our church came several miles to-day, on a very singular errand; which was to beg an infant child, whose father and mother were both church-members residing at this place. The parents were perfectly willing to give up, yea actually gave away their little one of not more than a month old. We advised to the contrary, and our advice was received; but the applicant returned sorely disappointed. The practice of giving away children in their infancy has been of long standing. Hence it is that there is so much mortality among infants, and hence also it is that there is so little filial affection exhibited in children towards their parents. Here there is none of that mother's fondness to her darling child, and that child's attachment to its affectionate mother, which is seen in America.

22. During parts of the last three weeks Mr. Baldwin and myself have been occupied in the examination of native schools. There are about 140 schools in all, and 6,000 scholars. Ex-



aminations are regarded as great days by the natives, and a spectator would think so, should he witness the wonderful displays and parade on the part both of teachers and scholars. In the morning schools will be seen marching in due order from all quarters, to the place of exhibition. Some schools will be arrayed in uniform, that is in blue, yellow, white, or some other colored kapa, with heads decked with flowers and evergreen, gathered on the way. Sometimes whole schools will appear in neat kapa gowns, which, at a distance, can hardly be distinguished from European dresses. Other schools will exhibit an endless variety of dress; one pupil will be clad in a shirt and a kapa; another in a military coat without pantaloons; another in nothing but a shirt and a vest; another in a vest and a malo only; another in pantaloons and a shirt; another in nothing but a shirt; some in handkerchiefs, some in silk, some in complete European dresses; so that, taken as a whole, they, for the first time that one looks at them, exhibit quite a ludicrous appearance.

Out of the 6,000, there were 2,000 or more, who were ranked as readers, most of whom could, by having time enough, make out to read a verse in the New Testament; and 300 or 400 could read very well. I do not wonder that there are so few good readers, or so few readers of any kind; but I rather wonder that there are so many, considering the qualifications of the teachers, and the other circumstances under which the schools have been taught.

#### *Kowaihae—A Funeral.*

*Dec. 15.* Rode to Kowaihae, twelve miles distant, to spend the Sabbath. Two thirds of the way is barren and desolate. Reached the place about three P. M. Hence I had time to take a view of two old heiaus, or heathen temples. The walls merely now remain, and these only in part. These are immense masses of stone. One is two hundred feet long, I should judge, one hundred wide, and forty high in some places. I stood on these relics of fallen idolatry and thought of the triumphs of the gospel on these once dark and blood-stained shores. At the time these temples were dedicated thirteen human victims were sacrificed. This I have from the mouth of Mr. Young, who was present at the time. I found a great change in the climate. It was like passing on a sudden from a cold November morning at home to the

warmest day in July. Yet give me Waimea with all its cold wind and rain, instead of scorched, withered, and desolate Kowaihae. Yet the evenings at the latter place are comfortable and pleasant, and the ocean, as the sun sets, appears indescribably beautiful.

Preached three times on the Sabbath and superintended the Sabbath school. Some of the audience listened and some did not. My soul was filled with deep anxiety for the salvation of those I addressed.

*Feb. 5, 1833.* Attended the funeral of a middle-aged man this afternoon, and found quite an assembly at the house of the deceased. While talking to them, they appeared attentive and solemn. The dead was laid in a coffin rudely made from a native tree. The grave was near the house. It was lined with mats. In depositing the coffin the natives were rather awkward, some getting into the grave and some doing one thing, and some another. Over the coffin was first placed mats and boards, and then the earth. I was pained to see the levity manifested in this solemn work; a voice of death and the grave appears to make but little impression on the heart of a native, though when one dies, the relatives, those of the more ignorant class, raise a great wailing. A day or two since, as I was passing a certain place, the voice of wailing sounded dismally in my ears.

Though rude coffins like the present one are sometimes to be seen, yet generally the dead are wrapped in kapa merely. As many as forty kapa were formerly wrapped round the body of distinguished persons.

Graves are not very numerous in this part of the island. Caves, the work of nature, are converted into sepulchres. There are several of these in this vicinity, one of which I visited a few days since. It is some thirty feet below the earth's surface, and a more terrific place I never visited. Such a mass of rocks, hanging frightfully over my head, brought a kind of unspeakable horror over my soul. What then must be the horror that shall seize upon those who at the last day shall hide themselves in the dens and the rocks of the mountains, and shall call to the rocks and to the mountains to fall on them and hide them from coming wrath. What added to the horror of the cavern was, it was the sepulchre of the dead. I saw several human skulls and relics of human bodies wrapped in kapa. By the side of these were placed sugar-cane and calabashes once contain-

ing water and provision for the spirits of the dead. Here were marks of former heathenism.

When graves were first introduced, which is not many years since, the relatives of the dead, for a time, built a house over the grave, in which they placed water and provision for the spirit to partake of at night. This practice is now at an end—at least I do not know that it exists.

#### *Visits among the People—Surrounding Population.*

*April 4.* During a few weeks past I have visited more or less in some of the adjoining districts. I found the people ready to receive books, but found but few that could read. Some appeared very ignorant, and could not tell whether they had souls or not, and consequently were entirely ignorant of the Savior. To-day I visited from morning till sunset. Called at many houses, but found but few people—160 in the whole. The most awful stupidity was manifested on the subject of religion. Many were not much disposed to listen to my remarks.

Respecting the extent of country and the number of people dependent on Waimea for instruction, Mr. Lyons remarks—

Our field is very large, the population being fifteen thousand, who are scattered over a wide territory. I very frequently ask what can two missionaries do among these scattered thousands. Waimea is our station, where are a thousand people. Twenty miles distant is a large meeting-house, which will hold four thousand souls. This is only half of the population of that district, and another church is certainly needed. Twelve miles another way, is another meeting-house, holding 1,200 souls only, while 5,000 is the population. Twelve miles another way is a large school-house which answers very well for a church—1,200 people in that district. These districts are all large; some are thirty miles long and fifteen broad, and the people generally are almost as dark as they were forty years ago. I am told by the natives that some still worship stones.

The station at Waimea had been occupied only one or two years when the journal of Mr. Lyons was written; and the district being distant from any of the other stations, was seldom visited by missionaries. This may account for the extreme ignorance of the people.

EXTRACTS FROM A LETTER OF MR. GOODRICH, DATED AT BYRON'S BAY, (HILO,) OCT. 21, 1833.

#### *The Material and the Mode of Manufacturing Kapa.*

THE *Kapa*, or *Tapa*, is a kind of cloth manufactured by the natives of the Sandwich Islands, and constitutes almost the only article of clothing for the mass of the population. Only a few are able to obtain cloths from other countries for this purpose. The *Kapa* is made of any desirable degree of thickness, and may be colored plain, or in various figures, at pleasure. No spinning or weaving are requisite, the material being simply brought into a pulpy state by maceration in water, and then beaten out thin and even with mallets. The pieces are often made many yards in length, and when worn for clothing, are not shaped and sewed into garments, but merely wrapped round the body.

A quantity of the *Kapa* obtained from the Sandwich Islands was put into the hands of a manufacturer of paper in this country, for the purpose of ascertaining whether it could be used advantageously in furnishing paper for the inhabitants of those islands. It was found, as the result of the experiment, that paper both for printing and writing could be easily manufactured from it, nearly equal to that made from the best linen stock.

From the following statement of Mr. Goodrich, an opinion may be formed as to the ease with which the shrub yielding the material may be cultivated, and the extent to which the production may be carried. Of course the beating, necessary in making cloth, may be dispensed with in the manufacture of paper; or at least, some much less laborious and extensive process substituted in its place.

You requested a particular account of the shrub from which the *kapa* is made, and of the manner of making it. There are two kinds of plants from which the two kinds of *kapa* are made; the *mamake* and the *uauki*; both of them a variety of the *morus papyrifera*, or paper mulberry. The former makes the strongest *kapa*. The process also of making it is more tedious and requires much longer time. White *kapa* is never made from this plant. It is the latter kind only from which the white *kapa* is made. This is cultivated in the following manner. The young plants, or suckers of the

wauki, are obtained from other plantations where the crop has been gathered, and are transplanted into places prepared for the purpose, where the land is rich. The foundation of an old building that has fallen down, is very commonly selected. They are from six inches to two feet high when transplanted. They are kept clean from weeds, etc. in the same manner as kalo (or taro) and potatoes. If the land is in a high state of cultivation, it will come to maturity in eight or ten months; generally, however, it requires about one year's growth. The plants are kept trimmed to a single shoot, and even the leaves are trimmed off, except within about a foot and a half or two feet of the top. When ripe, though it has neither flowers nor fruit, it is cut down and the bark stripped off from the whole length. The inner bark only is used. This is next put up in small bundles, moistened with water and wrapped in banana leaves from two to six days. Sometimes it is put into water and sometimes it is not. It is next beaten with wooden mallets about a foot long, having fine longitudinal grooves, which give a texture to the cloth varying according to the grooves in the mallet. The time occupied in beating it varies from two to six or eight days. If but little time is spent in beating the materials, the cloth is of but little value. The plants grow from six to twelve or fourteen feet high, and from half an inch to three inches in diameter at the largest end.

I know of nothing to prevent its being cultivated to any extent; I believe it is cultivated with ease in all parts of the islands, though not very extensively at present. The mamake is cultivated somewhat differently. In order to procure a crop of this it is only necessary to go into the woods and clear away the underbrush so that the surface of the earth may dry. When dry, it is burnt over, and the ashes, the natives say, produces the seed of the mamake. At any rate, when there seems to be little else but rocks and stones, the mamake springs up covering the whole surface, so that it is necessary to pull up many of the plants, that others may come to perfection. It does not require a great deal of labor, except in clearing away the underbrush at first. This kind has both flowers and fruit, though but little use is made of either. I do not know that it is cultivated on any other of the islands.

### Ojibwas.

#### EXTRACTS FROM A COMMUNICATION OF MR. AYER, DATED AT YELLOW LAKE, MAY 15TH, 1834.

STATEMENTS respecting the commencement of the station at Yellow Lake, its location and character, and also respecting the character and habits of the surrounding Indians, may be found at pp. 53 and 137 of the last volume. One immediate object is to induce the wandering bands of Indians to settle and cultivate the land near the station, so that they and their children may come constantly under the instruction of the missionaries.

#### *Difficulties encountered in giving Instruction.*

There are now four families of Indians cultivating fields near us. Three of them are numerous and influential, and extensively connected. Some of their connections are among the most influential of their tribe. Among them is the first chief, who visited Washington during the administration of President Adams. He is favorably disposed. Another is a chief of the second rank, who appears also very friendly. He is uncle to a chief who cultivates a small field here. From our first coming among the Indians here we have in public and private conferences said much to influence them to settle near us, cultivate the ground, and send their children to school. To induce them to do this we have offered to plough the ground, give them the seed, and lend them hoes. There are many obstacles in the way to prevent them settling down by us, among which are the following:—They are very strongly attached to their religious customs, and very tenacious of their rights. The devil employs most successfully his old weapon, ridicule, to prevent any complying with our propositions. Those who settle by us and send their children to school are at once stigmatised with the name of *praying* Indians.

The Indians of this region are very poor, and have been accustomed to remove often from place to place to obtain food and to hunt. They are so fond of removing that were there no other difficulty in the way, this could be a very serious one to their settling down to remain a sufficient time for their children to be benefitted in school.

Our school, which was discontinued for several weeks in the early part of the spring for want of a room to hold it in, is now in successful operation. Fifteen is about the average number that attend. The children make very considerable progress in reading their own language. During the winter we had opportunity of giving regular instructions to but few Indians, as most of them were on their hunting grounds at a considerable distance. Four or five families staid near us during the months of January and February. From about the first of March to the middle of April all were absent at their sugar camps. Three of those (a man and wife and an old woman) who resided near us during the winter, manifested a growing desire to hear the truth, and at the time they left, which was about the first of March, we indulged the hope that the spirit of God was gradually leading them to a saving knowledge of the truth. We have not seen them since, as they removed to a considerable distance.

*Indications of a desire for Christian Instruction.*

About the middle of April twenty-five families or more came together from different parts, and encamped near the trading-house. The object of their coming together at this time was to attend an annual medicine-dance held at this place. They remained about three weeks, when most of them left, scattering to different parts. While they were here, our house was often thronged by them, though a mile distant from their camp. Almost every day we had opportunities of imparting religious instructions to a considerable number under our own roof. While some were as stupid as the beasts, others listened with interest. A few extracts from my journal during this period would probably give the most correct idea of the scenes that occurred.

*April 20. Sabbath.* Most of the day our house has been thronged by Indians and children, with whom we have been engaged in religious conversation almost constantly.

21. To-day a number of Indians called on us. We spent considerable time in conversing with them on the concerns of their souls, and not without some apparent effect. Christ and him crucified is the burden of our preaching. Often when conversing on other topics they appear stupidly indifferent;

but when this is the theme, they seem to listen with new ears and feelings.

24. Toward night three Indians called and spent the evening. We had a long and interesting conversation with them. The subject was the death of Christ, the cause, etc., and the commission to his disciples to preach his gospel to every creature. One of them, on going away, said, "We should have come here before had it not rained," adding, "I could have listened all day."

28. To-day two chiefs, in company with several other Indians, called on us and spent the afternoon. One among them was a noted doctor, or conjurer, who is violently opposed to our operations. After spending an hour in conversation, they requested us to sing. We sung several hymns and explained them, making applications of truth as it seemed to suit their case. All listened with the most fixed attention, occasionally making remarks to each other on what they heard. One remarked, "We now know where our souls go to after our bodies die; we have not known before, but have been in the dark."

*Opposition excited and overruled.*

Though we have witnessed some scenes calculated to cheer and excite us to greater diligence in our work, yet we have witnessed others heart-sickening, and others trying to flesh and blood and spirit, calling into exercise all our faith and courage.

When it was known among the Indians that we were building, a spirit of opposition began to manifest itself. The leader of the opposition was a noted doctor, or conjurer, of whom many of the Indians stood in awe. During the winter he was very busy in exciting the fears of the Indians, telling them the Americans would soon many of them come and take their land from them, etc. When the Indians met here this spring, he increased his exertions to prejudice the minds of the Indians against us. He said but little openly, but showed much cunning in his secret machinations. At one time he openly declared that if the other Indians were of his mind they would burn our house and drive us from the country; when a chief present checked him, and said, "You had better let them alone; they are peaceable and injure no one; let such as wish to listen to them, listen, and such as do not, keep aloof." He was so successful in prejudicing the mind of the chief, who had



granted us liberty to build, against us, that he determined upon our expulsion from house and country. Maiians, the hostile conjurer, closed his speech by saying, "The Indians are troubled in mind about your staying here and you *must* go, you *shall* go. Not only I, but all here present, say so." There was considerable excitement at the close of the meeting, some saying one thing some another. The meeting broke up at midnight. They appointed another meeting at our house the next morning. After reading the 46th psalm and spreading out before the Lord our trying case, we retired to rest, saying with the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, etc. Though it appeared altogether probable that we should be driven from the country, yet we felt that the Lord would overrule it for good.

The next morning the Indians again assembled at our house to prosecute the business of the previous evening. Dr. B. and wife accompanied them. The Indians had determined that he also and all the whites employed here in the trade should leave this region. The speaker on this occasion was Kish Kitawog, he who advocated our cause the night before. After shaking hands with Dr. B. and myself, he commenced his speech by saying, "I speak for these three (pointing to Maiians and two other chiefs sitting together)—he continued, "Look at them. To them belong the land. Since yesterday we have altered our minds. We have considered the subject. Listen to us. The same Great Spirit made us all. He made you white and us red. He gave you your religion, manners, customs, and all you have. So he did to us. Before we saw the white men we used to dress in deer-skins and cooked with stones. But after you had found our land on the map you came. Since that time the white man has clothed and provided for us, and therefore we will do nothing wrong to them. Why should we therefore send you away? We ourselves would be the sufferers. All of us here tell you to stay. We again say, Stay. We do not wish you to go. No—no—no. We say to you stay. But we do not give you the land as yours. You may plant and build, but when you go away the land is ours." He then asked me how long we designed to stay. I replied, as long as we live. He replied, "You may stay as long as you please;" and thus continued, "We will tell you our minds. Our Great Father

has permitted you to come. We are glad. But you ought to give us a little pay, some tobacco and powder for the use of the land. We will now tell you the reason we fear you and all the whites. We fear you will keep our land. Hear us, If this room were filled with goods, and you were to offer them all in exchange for our land, we would not sell it. It is ours and our children's. This is all we have. We love it; nor will we ever give it up; nor sell it; for where would our children play?"

Thus he concluded his speech, when all the Indians present signified their approbation of it by simultaneously exclaiming, "Oh, oh." Thus happily terminated this unlooked for violent storm. He who rideth upon the whirlwind and stilleth the tempest, put his bridle in the jaws of those heathen and made their device of none effect. Surely "unless the Lord had been on our side when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us." And we will say with the psalmist, "Blessed be the name of the Lord who hath not given us a prey to their teeth."

The next day after the event, in the evening, Maiians called at our house to select a spot of ground to plant. He said that his recent conduct was to be attributed to the express dissatisfaction of many of the Indians who complained of him because he had given us permission to build. They told him he had no right to the land. The Americans could soon come and take all their land away. On this account he was determined that neither we nor the traders should stay. He now appears friendly, attends our meetings on the Sabbath, and frequently visits us and converses freely on religious subjects, though he is a bigoted pagan. Kish Kitawog appears decidedly friendly to us and our object. One day after we had pointed out to him on the map several mission stations in different parts of the world, and related to him what the effects of the labors of missionaries were at the Sandwich Islands and among the southern Indians, he said, "I wish very much I could learn to read. I mean my children shall. They came to school a few days, but I told them not to go any more, as the Indians filled my ears full of their evil surmizes, and said it would spoil my children. But they *shall* come. They are my children and they shall come to school let the Indians say what they please." He sent his children constantly after this until he left with his family.

It is an interesting fact that the children would need little urging to attend school if their parents would suffer them. There have been three or four instances of children being whipped by their parents for attending school. One little girl, ten years old, was whipped three times for this crime. Another was whipped a few weeks since for the same crime. Her family a few days since removed five or six miles distant from us, but yesterday the girl left her parents, without informing any one of her design, and came alone on foot through the woods to our house, to stay with us and go to school. Her mother supposing she had come to us followed her and took her home this morning.

EXTRACTS FROM A COMMUNICATION OF  
MR. HALL, DATED AT LA POINTE,  
OCT. 17TH, 1834.

#### *Schools—Religious Instruction.*

RESPECTING the several departments of labor pursued at his station during the preceding year, Mr. Hall remarks—

The school has been wholly under Miss Cook's instruction during the past year. It was suspended about two months last winter, while the sickness prevailed at this place. From twenty to twenty-five different scholars have attended more or less. About twenty have been pretty regular attendants. Most of the scholars are of mixed blood. A few are full Indians. They have generally attended to English and Indian studies. A few have attended to Indian only. Reading, writing, spelling, elements of arithmetic, etc., have been taught. The older scholars have been through with the Ojibwa spelling-book, and can read the lessons with considerable fluency, and the scholars generally have made as good proficiency as could be expected of them.

Regular public religious exercises, both in the English and Indian languages have been held on the Sabbath. The morning exercise, which has been conducted in the Indian language, has not been fully attended. The Indians generally manifest a great reluctance to attending our public meetings. Most of those who have usually attended are women and children. We can gain little access to the Indians except when we visit them at their houses, or they visit us at ours. We have visited their lodges for the purpose of preaching to them to

some extent, though our opportunities for this kind of labor have been fewer than we hoped at the beginning of the year. For a large part of the year, most of the Indians have been encamped at a distance from us. We hope, however, to induce more of them to stay near us. Several influential ones in the band appear to fear the result of the Indians listening to our instructions, and doubtless use their influence to prevent it. Among this number are some of the chiefs.

To give you some idea of the artifices resorted to, to prevent the Indians from listening to the gospel, I will mention an instance which occurred not long since. One day an Indian, of whom we entertain some hope that he has not listened in vain to the gospel invitation, came to our house, and said that the chiefs had reported the case of a pious, or in their dialect, a *praying Indian*, who died far away to the north. He had prayed a long time. On his death he went to heaven, but was refused on the ground that no *praying Indians* were admitted there. He then went to the place where the white people go, but was there told that he had been a *praying Indian*, and had forsaken the customs of his fathers, and they would not receive him, and ordered him away. After these repulses he came back again to this world and assumed the body he had before inhabited.

The inference from this ridiculous story is, that it is unsafe for the Indians to renounce their superstitions and listen to the truth. Where this story originated I do not know. It is well calculated to operate upon their dark and benighted minds, and fasten the chains of superstition still more strongly. Some were very much afraid of having any thing said to them on religious subjects, after the circulation of this story.

#### *Prospects of the Mission—Acquisition of the Language.*

You will be disposed to ask, perhaps, whether such a state of things as I have had to report from time to time does not discourage us? I cannot say that I feel *discouraged*, though often disheartened and distressed. But I fear the Board and the patrons of the mission will be discouraged, if we cannot soon report more favorably. For the present my hands are supported by faith in the promises of God, that he will own and bless his word, and by the hope that

there will be a change in the dispositions of these heathens in future, rather than by present appearances. Yet several things appear more encouraging now than they did a few months ago. The means of reclaiming them and bringing them under the influence of the gospel have not been thoroughly and extensively used. So far we have been obliged to use only such means as we had, which have been very inadequate. The missionary to the Indians will always be fettered till he can have command of their language. When the time will come that these Indians shall be induced to believe in Jesus and change their present habits of life, I do not know. That the time will come when many of them will do it, I fully believe. We may be obliged to wait long before we see it; and it may be for others who come after us to witness it. The devoted Moravians labored long in Greenland before they were permitted to gather the harvest. It may be so here. In many respects, perhaps, our prospects are little brighter than were theirs. All power is given to Christ. It is easy for him to subdue the hearts of these hardened and degraded heathen. We need much of that faith which is the substance of things hoped for and the evidence of things not seen. We hope for a remembrance in your prayers and those of all the friends of missions.

Perhaps you will expect to be informed that I have become so familiar with the language as to render an interpreter unnecessary. This, however, is not the case. The cares and business of the mission, increased by the sickness we have suffered, have been so many and so burdensome as to leave me by far too little time to study the language. I hope, however, amidst all my embarrassments, I have made some progress in the language, though not so rapid as I anticipated. The more I study the Ojibwa language, the more convinced I am, that it is a difficult language for a foreigner to acquire. It is more difficult to give religious instructions in it than to do common business. The Indians have few or no religious ideas, and of course no terms in which to express such ideas.

On this account the greatest care must be taken to explain every thing, or we are misunderstood, or convey no idea at all. I am now able to compose a little in the language, and to translate simple sentences so as to be intelligible.

I have lately made the proposal to the Indians to assist another year any who will settle by us and permit their children

to attend school. The proposition seemed to be received favorably. One of the chiefs says he intends to be our nearest neighbor, and has commenced clearing a spot to plant next summer. I think several families will be induced to remain near us most of the year hereafter.

They seem to regard it in the light of a great favor done to us to permit their children to attend school. When we have urged upon them the importance of having their children taught, we have been frequently met with the reply, that if they do put their children under our instruction, we will not feed and clothe them. In a talk which I held with the Indians lately, I urged upon them the advantages of sending their children to our school. They very coldly replied that they did go awhile, after they first came here, but they were cold and we did not give them clothes, and they went away. I have great hope, however, that by aiding them some in their attempts to raise provisions for themselves, we shall get some of them to settle by us, and by that means shall be able to win the children into school. I wish to do all I can to aid them another year, in case there is any prospect of gaining a hold of their feelings in our favor in that way.

#### *Preparation of Books—Poverty of the Indians—New Station at Fon du Lac.*

After noticing the meeting of the several missionaries now laboring among the Ojibwas, held last summer, Mr. Hall remarks respecting the preparation of books in the Ojibwa language—

Another object was to divide the labors of preparing books, so that each one might do something effectual in this department, and not one tread on the ground of another. We agreed that it was expedient to revise and enlarge the spelling-book. It is to be enlarged, at least one half, in reading and spelling lessons, and to be ready for the press in the spring. The work of revising and enlarging the spelling-book is assigned to Mr. Boutwell and myself. Mr. Ayer is to prepare a manual adapted to the religious instruction of children, composed of scripture extracts and scripture history, with questions and illustrations. Mr. Boutwell has translated the "Child's Picture Defining and Reading Book," which he is to revise during the winter. These books together with Jones' Ojibwa Hymns, translated into our orthography, we hope to have in readiness to

print in the spring. We hope, also, to do something towards collecting and arranging a vocabulary and preparing some materials for a grammar. I am anxious to prepare a scripture tract, if I can find time for it. We very much need larger portions of Scripture in the orthography which we use.

You are aware that the Indians are destitute and wretched in the extreme. Objects calculated to excite one's compassion and sympathy meet our eye every day, and often would make a Christian's heart bleed, if he had not the power to relieve. Yet so long as they continue in their present mode of life, all relief which can be afforded must be merely temporary. Should all the cases which seem to call for charity be answered even scantily, it would take a large amount of clothing and provisions. Relief ought, undoubtedly, to be afforded in some cases, such as sickness and extreme want; and such I have made it a point to relieve when they have come to my knowledge. But to give generally in cases of no greater want, than their present indolent habits and mode of life expose them to, I have not felt authorized to do.

With reference to Fon du Lac, an Indian settlement and trading-post at the western extremity of Lake Superior, which is now occu-

pied by Mr. Ely as a catechist and school-teacher, Mr. Hall remarks—

It seems to be an opening which in the providence of God the Board ought to occupy. If so, will not the requisite missionaries be furnished. We cannot cast our eye over a field ready to the harvest, where millions are ready to perish, and plead such numbers as an argument for additional laborers to come over and help us, as our brethren at the East can do. But we can plead the wants of more than we can supply with the bread of life, who are none the less wretched. Can none be found to pity the Indians, once the sole possessors of this extensive and happy country. Are the eyes of all who devote themselves to preaching the gospel to the heathen under the patronage of the Board, turned to the eastern world, or why do you tell us you have none ready to send to this distant and dreary wilderness. Tell them here are souls perishing, and now is the time, and probably the only time, to save them. What is to be done for the scattered remnants of the red men must be done quickly. They must become extinct, or become civilized. I hope every endeavor will be used to send a mission family to Fon du Lac next summer, if the prospect is as fair, as it now appears, of doing good there.

## Proceedings of other Societies.

### FOREIGN.

#### EXTRACTS FROM A COMMUNICATION OF DOCT. HALL TO THE MARYLAND COLONIZATION SOCIETY.

Doct. Hall is governor of the colony recently established at Cape Palmas, on the western coast of Africa, by the Maryland Colonization Society. As the Board have already sent a missionary to the people of the native towns near the colony, it seems desirable to communicate to the readers of this work whatever information may be obtained respecting the soil, climate, population, and prospects of this new field of missionary labor. For this purpose the following paragraphs are copied from a report of Doct. Hall, contained in the appendix of the third annual report of the society named above. Doct. H. had been on the coast about four months, and had just returned from a tour of which he writes—

#### Appearance of the Country—Population of Native Towns.

On leaving Grahway, [distant from the Cape about two hours' ride] I entered one of the most beautiful meadows I ever beheld, from one to two miles in breadth, extending from Grahway Point to Half Cavally, as it is termed, a distance of near five miles. It was literally covered with fine fat cattle, sheep, and goats, belonging to the neighboring towns. When within a mile or two of Half Cavally, we were met by not less than a thousand men, women, and children, in whose countenances and gestures nothing but wonder and astonishment were visible. Their fear and joy knew no limits, as to their manner of shewing them, and I much feared, in duration, for the roar was absolute insupportable.

The town, or rather towns, of Half Cavally are very large, containing over fifteen hundred people, (guessing,) who are supported principally by trading with the Bush people. Their territory is not very extensive, and as yet not deeded to us. The head trade-men of this place are the most intelligent of any I have found on the coast. One, in particular, who



has lived twelve years in England, is, as far as I have observed, a gentleman. I may safely say that I was never treated with more civility and propriety than I was by this man. His house was built by a native of Cavally, in the European fashion; framed and weather-boarded, but covered with thatch. The nails and hinges were made by the country smiths. The lower story was used as a store, and the upper as sleeping and drawing rooms. I rested myself on a hair mattress, laid upon a high post field bedstead, and was favored the while by mine host, with sundry popular airs, upon a fine-toned chamber organ. The room was ornamented with many good English engravings, a large looking-glass, and contained the common useful articles of chairs and tables, etc. Owing to the jealousy existing between these people, and the gentry who accompanied me, I deemed it advisable to stop but a short time.

To an enthusiastic admirer of nature, nothing could be more delightful than a stroll along the borders of these beautiful fields, winding occasionally among almost impervious clusters of young palm trees, whose spreading branches excluded every ray of the scorching sun; then opening suddenly upon an immense rice field of the most delicate pea-green, skirted by the beautiful broad-leaved plantain and banana, literally groaning under the immense masses of their golden fruit. I reached the Cavally river about two miles above the mouth, at a very considerable town, subject to Baphro, king of Grand Cavally.

I arrived at Grand Cavally, the town of king Baphro, about two o'clock, P. M., and was received with all the attention I could expect. This town is situated at the river mouth, and, I should think, contained 1,000 inhabitants, but I may over-rate them, as the bustle was so great.

Judging from my speed, and the time I was in returning, I should say that Cavally was eighteen miles distant, certainly not less; and eighteen miles of more beautiful, easily cultivated, and at the same time rich land, I do not believe skirts any sea coast in the world. Previous to my visiting Cavally, I ascended the main branch of our Cape Palmas river. The land on either side of the river is sufficiently elevated, the soil rich, and (what is of great importance in this country) easily cultivated. I have also travelled a bush path running in an E. N. E. direction eight or ten miles, and found the country equally fertile in all directions, as on the borders of the river, or as that already described on the road to Cavally. The whole is well wooded and watered, with few or no fens or swamps, so common on the sea coast, the surface generally slightly undulating, and covered in some parts with a second growth of timber, at intervals, however, spreading into most luxuriant and extensive savannahs.

#### *Health of the Colonists.*

The mortality which has prevailed among missionaries and other white men who have

settled on the sea coast of Western Africa has been a formidable hindrance to the introduction of Christianity to the benighted tribes who inhabit it. If it shall prove, after sufficient time shall have elapsed to make a decisive experiment, that missionaries and teachers may safely enter at Cape Palmas, and from that point find access to the interior, where the land is elevated and the climate supposed to be favorable to health, there will dawn a more favorable prospect of the speedy Christianization of this neglected and injured continent.—Doct. Hall adds—

I judge a few remarks upon the health of this place, will not be considered premature. Upon this subject I have been tremblingly anxious and watchful, as I am satisfied that it will ultimately determine the destiny of the colony. The natural advantages, in every other respect, are equal to those of any other part of the globe, and I think that we may indulge a well-grounded hope, that Providence has been no less propitious with regard to the salubrity of our location. I speak with caution, being fully sensible that years must elapse, ere we can form a decided opinion upon this very important subject. I can only speak of it comparatively, and so can safely say that this is a far more healthy place than Cape Messurado. I am warranted in saying this, from the circumstance that quite a number of our colonists were extremely weak and sickly when they embarked from that place, and every one will bear testimony, (personal,) that their health was quite restored. As to myself, I have not enjoyed so good health, for the space of one week, during four years, as for the last two months. I have been able to labor daily, to eat heartily, and sleep at night. But I do not think it fair, to attribute my own and the colonists' amendment entirely to the climate. Change of circumstances may account for it in part. Our emigrants from Baltimore have suffered from the fever nearly in the same degree, as I have formerly observed those newly arrived at Caldwell and Monrovia; although but one death has occurred, and that a child of Mr. Stewart's, one year old. It died of dysentery this morning, more than four months from its arrival on the coast.

It ought to be taken into consideration that the circumstances of our emigrants have not been such as we could wish. Their houses were, for a long time, very leaky; they were huddled, bag and baggage, into a small compass, and suffered many privations unavoidable in the commencement of any settlement; but of this matter of health and disease, I shall speak more particularly when I can do so from experience, and not till then.

These statements and opinions will be seen, on comparison, to accord with those of Messrs. Wilson and Wynkoop, pp. 212, 227, 335, of the last volume.

## American Board of Commissioners for Foreign Missions.

### DECEASE OF THE REV. DR. WISNER.

THE Board has again been called, in the course of God's holy providence, to experience a most afflictive bereavement, in the sudden removal by death of the Rev. BENJAMIN B. WISNER, D. D., one of its Secretaries for correspondence. This event occurred on Monday, Feb. 9th. On Wednesday of the week previous, Dr. Wisner was in his usual health, and continued his labors at the Missionary Rooms through the whole day, though at the close of the day he spoke of feeling unwell. His disease, which was ulceration of the throat and scarlet fever, did not fully develop itself till Friday; and no serious apprehensions were entertained respecting its termination, till Saturday. Then all human aid was found unavailing. His work was finished, and it was the Lord's will to take him to himself. He continued to sink under his disease till Monday, at half past two in the afternoon, when he expired. He was in the forty-first year of his age.

The funeral services were attended at the Old South Meeting-house, on Friday, Feb. 13th, when an appropriate sermon was preached by the Rev. Dr. Fay, of Charlestown, from Psalm xxxix, 9. *I was dumb, I opened not my mouth; because thou didst it.*

A brief memoir of Dr. WISNER, adapted to this work, will be inserted in a future number.

#### PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

EARLY in the year, for three years past, the Prudential Committee has published a schedule of the number of missionaries, upon a very moderate calculation, whom it was desirable for the Board to send forth, during the year, to the fields already occupied by its missions, and to the new fields to which Providence was calling its attention. Before presenting such a schedule for the present year, it seems proper to repeat those of former years in connection with the number of missionaries actually obtained and sent forth into the several fields.

For the year 1832.	Needed.	Obtained. Miss.   Assis.
To the Mahrattas, two missionaries and a printer,	3	1
To China, Siam, and Indian Archipelago,	7	
To Syria and Palestine,	2	2
To Greece,	1	1
To the Greeks of Turkey,	2	
To the Sandwich Islands, one missionary and a printer,	2	2 1
To the Indians in the State of New York,	1	
To the Choctaws beyond the Mississippi,	1	

	Needed.	Obtained. Miss.   Assis.
To the Cherokees beyond the Mississippi,		1
Totals,	19	6 2
For the year 1833.		
To the Mahrattas,	4	
To Ceylon, one a physician,	3	6 1
To Southeastern Asia and the islands, as follows;—		
To Siam,	3	2
To China,	1	1 1
As explorers,	4	2
To be in readiness to occupy new stations,	8	
To the Mediterranean, as follows;—		
To the Nestorians of Persia,	2	1
To Trebizond, on the Black Sea,	1	1
To the island of Cyprus,	2	
To the island of Samos,	1	
To the island of Caudia,	2	
To the island of Negropont,	1	
To Smyrna,	1	
To Western Africa,	4	2
To the western coast of Patagonia,	2	2
To the Indians of North America, as follows;—		
To Indians on Lake Superior,	2	1 1
To Indians of Upper Mississippi,	2	
To Indians of Upper Missouri,	2	
To Arkansas Cherokees,	2	1
To Arkansas Choctaws and Creeks,	2	1
Totals,	49	20 3

For the year 1834.	Needed.	Obtained.	
		Miss.	Assis.
To Western Africa,	3	1	
To Southeastern Africa,	5	6	
To the island of Cyprus,	2		
To Asia Minor,	5	4	
To Syria and Palestine,	4		
To the Nestorians of Persia,			
a physician,	1		
To the Mohammedans of			
Turkey,	1		
To the Mohammedans of			
Persia,	1	1	
As explorers in Central Asia,	4		
To the Maharrattas,	5	1	2
To Ceylon,	1	1	
To Southeastern Asia and the			
Indian Archipelago,	11	2	
To the Sandwich Islands,		1	2
To North American Indians;—			
To Ojibwas,	3		3
To the Sauk, Winnebagoes,			
and Sioux,	6	2	1
To the tribes west of the			
State of Missouri and the			
territory of Arkansas, to-			
wards and beyond the			
Rocky Mountains,	6	2	1
To the Choctaws and Creeks,	4	1	
To the Osages,	2		
To the Senecas of New York,	1	1	1
Totals,	64	23	9

Events subsequent to the publication of each of the above schedules, made it expedient to send a greater number of missionaries into a few of the fields, than was proposed. In most of the cases where a less number or none at all has been sent, it has been owing solely to the want of missionaries to send. And the deficiency has been so great and threatens to be so great during the present year, that the Committee have hesitated to publish a schedule for the present year, fearing that the influence of it might not be salutary. But the churches ought to be made acquainted with the demand for missionaries, and also with the probable supply, that they may be incited to pray the Lord of the harvest that he would send forth laborers into his harvest, and also feel constrained themselves to strive more zealously to multiply the suitable laborers for the work. The estimate is more rigidly made, even than those of the two preceding years. The second and third columns contain the number of men who have been designated to the several fields; and the number of those who have received appointments as missionaries, but are not yet designated, will be mentioned.

For the present year.	Needed.	Designated.	
		Miss.	Assis.
Western Africa,	2		
Greece,	1	1	
Syria,	4	1	
Cyprus,	1		
Asia Minor, including Tro-			
bizond,	3	1	
Turkey in Europe,	2	1	
Nestorians, one a physician,	2	1	
Mohammedans of Turkey,	1		

	Needed.	Designated.	
		Miss.	Assis.
Mohammedans of Persia,	1		
Central Asia, to explore,	2		
Rajpoots of Western India,			
one a physician,	3		
Mahrattas,	6	2	1
Tamul people, one a printer,	4	3	
Indian Archipelago, for the			
Battas, and the islands of			
Nias and Borneo,	8	3	
The Chinese,	6	2	
Cherokees,	2		
Choctaws,	1		
Creeks,	2		
Osages, and other Indians west			
of the State of Missouri,	6	4	
The Sioux,	2		
Ojibwas,	2		
Indians in New York,	1		
Totals,	62	19	1

Also, two teachers for the Cherokees, two for the Osages, and five for the Choctaws.

One accepted missionary and one assistant missionary are yet to receive appointments.

Such is a brief view of the plans and progress of the Board, so far as missionaries are concerned, for several years past; and such are its plans and prospects for the present year. The plans are urged upon it by the manifest indications and calls of Providence. Limited as they are,—and they are exceedingly limited compared with what they should be,—they are in imminent danger of being more than half frustrated by the want of missionaries.

From the foregoing schedule it appears, that the whole number of missionaries which the Board has ventured to ask of the churches for a space of time equal to one-seventh part of the probation allowed to a generation of heathen upon earth, is about 190, and that 83 (not including married or unmarried females) have been obtained—of whom 64 only were ordained ministers of the gospel. Is the church of Christ in earnest in its efforts to fill the earth with the knowledge of the Lord? Shall the Board go on occupying new ground? Shall it any longer endeavor to keep pace with the grand movements of Providence? During the three years past, six ordained missionaries, and two male assistant missionaries, have died; and nine missionaries and twenty male assistant missionaries, owing to impaired health, the expiration of the time for which some of them engaged in the work, the discontinuance of the missions in the former Choctaw country and among the Chickasaws, or for other reasons, have withdrawn from the service of the Board; leaving the increase of ordained missionaries in four years only 49, and the number of male assistant missionaries actually less by two, at the present time, than

it was four years ago. This leaves the number of missionaries of the Board now among the heathen 99, and the present number of male assistant missionaries 47. But what are these, in comparison with the many millions in Africa, and western, southern, and eastern Asia, and the islands of the sea, and on our own continent, to whom we have undertaken to proclaim the gospel? When will the work be done?—how?—by whom? Why should not the churches of America do it, and do it far more rapidly?

More men will be urgently needed the present year to sustain the operations of the Board, than there is now any prospect of obtaining.

The Committee are aware that the Churches have not the power at once, or in a single year, to raise up an indefinite number of well qualified missionaries to meet the great and increasing demand of the heathen world. To accomplish this is the work of time. It is, also, to a very considerable extent, peculiarly the work of God;—He only can convert the hearts of the young men in our country and endue them with the gifts and graces which are requisite for so holy and laborious a calling; and he only can fix their minds and hearts on the heathen, and dispose them to abandon all the blessings of their native land and encounter cheerfully the toils and exposures of a missionary life. Yet to raise up a number of missionaries adequate to perform the service which Christ, at his ascension, charged his followers with, and to furnish them for their calling, is a work in which the churches have an important agency, and for which they are to a very great extent responsible. If the conversion of the heathen to God should linger or be postponed for some centuries to come, for the want of an adequate number of missionaries, would it be any the less the fault of the churches, than if the failure had been owing to the want of adequate funds? Did not Christ, when he gave the command to disciple all nations, make his followers responsible for *all* the means requisite; and if they are faithful, may they not be confident of his blessing on their efforts to obtain the means? Are there, then, it may be respectfully and affectionally asked, those anxious and untiring exertions made, which the exigency demands, for multiplying, greatly and speedily, the number of candidates for the foreign missionary service? Are those institutions whose special

object it is to train up young men for the ministry, as liberally supported as they ought to be? Are due efforts made in all parts of our land to search out young men of piety and talents, and induce them to enter on a course of study for the sacred office? Is unceasing and fervent prayer offered for our colleges, that the young men in them may be converted and qualified to serve God among the heathen? Do ministers and private Christians every where labor and pray for the effusion of the Holy Spirit and the conversion of souls around them, as they would do, if they had an unquenchable desire for the salvation of the heathen, and realized how much the speedy accomplishment of this depends on a great increase of the number of missionaries? Are all suitable means used to direct the minds of ministers and candidates for the ministry to the SIX HUNDRED MILLIONS OF HEATHENS, and to the demand made by them—benighted, miserable, and perishing in sin as they are—for *immediate* help?—If all this is not faithfully felt and done, how can the churches excuse themselves before their Redeemer and Head, that they have sent, and are preparing to send, so few men to perform the great work of converting all nations unto God.

As the foregoing remarks relate principally to the apprehended deficiency in the number of missionaries, it may be inferred that no increase in the receipts of the Board will be necessary for the current year. It should, however, be stated that, if the expenses at the several missions already established remain the same, any increase of the number of missionaries must necessarily increase the expenditures of the Board. Should the Board send out this year thirty missionaries and male assistant missionaries, which but little exceeds the number sent forth during the last year, their outfit and conveyance to their several fields of labor, together with what it is necessary to advance for their support, will probably occasion an increase of expenditure, above that of the last year of at least \$20,000. Other reasons exist for an increase of expenditure. In nearly all well conducted missions, which have been in successful operation for a number of years, especially if enlarged plans have been formed for promoting education and for the distribution of books, as is the case among the Mahrattas, in Ceylon, and at the Sandwich Islands, the expenditures must increase from year to year. Otherwise the la-



bors of the missionaries already there cannot be rendered most efficient, nor the greatest advantage be taken of the progress already made. The amount which should be added to the expenditures of last year on this account cannot be stated definitely. It should not, however, be less than \$10,000. This would make the sum needed by the Board for establishing new missions, and strengthening those already in operation and extending their influence, to exceed that expended last year by \$30,000.

The Committee have never presented an appeal to the Christian community under circumstances more solemn and affecting than the present; or when they felt it more necessary to solicit their brethren in the ministry and of the churches to take a share in their responsibility. The urgency of the work is every year becoming greater. Missionaries are not suffered to remain by reason of death. Ten of their brethren and sisters who one year ago were laboring among the heathen, have fallen in the field; four of whom were preachers of the gospel. Three other preachers have been providentially called from their work. And now, just as these sheets are going to the public, the Head of the Church, for reasons, which, whether plain to us or not, we know are perfectly wise and good, has removed by death that executive officer of the Board to whom was specially intrusted the correspondence with the churches, and on whom, more than on any other, the Board depended for obtaining additional missionaries and the increase of its resources. But the Lord's ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. May he by his Spirit effectually teach the churches and the Board the lesson which he designs by these monitory events, fill us all with holy zeal and perseverance, in preaching the gospel to every creature, and enable us diligently to accomplish as an hireling our day, that the blood of souls may not at last be found in our skirts.

In behalf of the Prudential Committee,

R. ANDERSON, }  
DAVID GREENE, } *Secretaries.*

Missionary Rooms, Feb. 19th.

#### CENTRAL BOARD OF FOREIGN MISSIONS.

THE first annual meeting of the CENTRAL BOARD OF FOREIGN MISSIONS, connected with the American Board of Commissioners

for Foreign Missions, was held during the sessions of the Synod of North Carolina, at Oxford, Granville county, N. C., in October last. On the evening of the 9th, the annual sermon was preached before the Board by the Rev. William Hill, D. D., of Winchester, Va.—On the 11th a public meeting was held, at which the report was read by the Secretary, Rev. William J. Armstrong, and addresses made by Rev. J. P. Sparrow, Rev. J. M. Brown, Rev. W. A. McDowell, D. D., and Rev. W. S. Plumer.

The receipts of this Board during the year were \$3,224 57.

#### Officers.

THOMAS P. ATKINSON, *President*;  
Rev. WILLIAM J. ARMSTRONG, *Secretary*;  
JAMES GRAY, *Treasurer*;

#### Donations,

FROM JANUARY 11TH, TO FEBRUARY 10TH, INCLUSIVE.

<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	1,000 00
Addison co. Vt. Aux. So. E. Brewster, Tr.	
Addison, Asso.	50 00
Bridport, Gent. 62.60; la. 34.74;	
mon. con. 13.63; (of which to constitute MATTHEW CHAMBERS an Honorary Member of the Board, 100);	110 97
Cornwall, Gent. 33.14; la. 19.18;	52 32
Middlebury, Gent. (of which for Martin N. Foot in Ceylon, 12);	
63; la. (of which for Eliza Merrill in Ceylon, 12); 68;	131 00
New Haven, Contrib. in cong. so.	12 67
Orwell, Miss E. Buell,	1 25
Weybridge, Contrib. in cong. so.	4 41—322 62
Auburn and vic. N. Y., H. Ivison, Jr. Agent,	
Auburn, Students of theol. sem.	15 75
Aurora, Coll. in presb. chh. 33.12;	
mon. con. 33.06;	66 18
Elba, 1st cong. chh.	6 00
Genoa, Mon. con. in 1st presb. chh.	11 92
Ira, Presb. chh.	10 00
Jordan, Presb. chh.	31 62
Otisco, 1st cong. chh. to constitute Rev. LEVI PARSONS an Honorary Member of the Board,	50 00
Owasco, Miss. bible so.	50 96
Prattsburgh, Cong. chh.	72 00
Springport, Presb. chh.	3 54—317 97
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, Towards support of a missionary, 83.43; H. Chapin, for bibles in China, 20; ladies in Ontario fem. sem. for China miss. 11;	114 43
Castleton,	50 00
Jasper,	1 50
Newark,	34 25
Phelps,	3 41
Rose,	3 19
Rushville, Chil. of mater. asso. for bibles for hea.	4 33—211 11
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Underhill, La. 11.50; a friend, 50c.	12 00
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in S. chh. chapel, 2.47; united mon. con. in S. chh. 10;	12 47
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.	
North Stamford, Gent. and la.	21 00
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Fairfax, La. and mon. con.	10 00
Grafton co. N. H., Aux. So. W. Green, Tr.	
Groton, Indiv.	30
Thornton, La.	1 36—1 66

<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>		
Cairo, Mon. con.	10 50	
Catskill, Mon. con. for miss. to the Battahs,	200 00	
Coxsackie, Rev. J. Searle, 10; J. N. Way, 10;	20 00	
Greenville, Mon. con. 16; gent. 4,50; 20 50—251 00		
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>		
Chester, Gent. 8; la. 22,51; mon. con. 16;	46 51	
Chickopee Factory,	7 30	
East Granville, Dr. Cooley's chh.	6 29	
Feeding Hills, Mon. con.	63	
Longmeadow, Young men's wes. miss. so. 14; fem. benev. so. 90;	104 00	
West Springfield, 1st par.	25 00—189 73	
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>		
East Hartland, Mrs. P. Case, to constitute Rev. AMMI LINLEY an Honorary Member of the Board, \$50. This sum was ackn. in Dec. as fr. Hartland.		
<i>Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.</i>		
Amherst, Gent. 54,50; la. 54,57;	109 07	
Antrim, La.	19 00	
Bedford, La. 15; av. of ring, 25c. mon. con. 56,12;	71 37	
Dunstable, Mon. con. in 1st cong. chh.	72 00	
Hancock, Gent. 43,87; la. 35,23; mon. con. 66; Mrs. D. Whittemore, 60; Mrs. S. W. 3;	208 10	
Hillsboro', Gent. 48,76; W. Symonds, 10; C. S. av. of beads and ring, 4,25;	63 01	
New Ipswich, Gent. 73,45; la. 53,50; mon. con. 46,39;	173 34	
Pelham, Gent. 27,25; la. 27,28; a fem. friend, 7; mon. con. 12,47;	74 00	
Piscataqua, Mon. con. 47,02; av. of ring, 25c.	47 27	
Wilton, La. 18,32; mon. con. 3,31;	21 63—858 79	
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>		
Bath, Moa. con. in N. par. 100; hea. sch. so. 6th pay, for Susan Eaton in Ceylon, 20;	190 00	
<i>Mackinac, M. T., Aux. So. W. Mitchell, Tr.</i>	107 00	
<i>Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.</i>		
Berlin, Worthington co. La.	21 79	
Glastenbury, Gent. 12,31; la. 15,34;	27 65	
Middletown, 1st so. Gent. 29,17; la. 1,60;	30 77	
Westfield so. To constitute Rev. STEPHEN TOPLIFF an Honorary Member of the Board,	50 12—130 33	
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>		
Albion, 1st presb. so.	108 44	
Bergen, 1st cong. chh.	78 00	
Brighton, La. benev. asso.	20 00	
Byron, Presb. chh. 59,45; fem. miss. so. (which and a prev. pay. constitutes Rev. B. B. GRAY an Honorary Member of the Board,) 39,37;	98 82	
Chili, Presb. chh.	63 00	
Knowlesville, Presb. chh.	55 88	
Le Roy, Presb. chh.	37 00	
Le Roy and Bergen, 2d cong. chh.	21 00	
Menden, Mrs. R. R.	62	
Millville, Presb. chh.	17 00	
North Penfield, Presb. chh.	7 40	
Penfield, Presb. chh.	3 25	
Pittsford, Presb. chh.	68 00	
Riga, Cong. chh.	13 91	
Rochester, 1st presb. chh. 100,32; Brick do. (of which to constitute LEVI W. SIBLEY an Honorary Member of the Board, 100;) 138,70; sab. sch. in do. 2d pay, for William Wisner in Ceylon, 20;	253 02	
Sweden, Presb. chh.	12 00—863 34	
<i>Morris co. N. J., Aux. So. J. M. King, Tr.</i>		
Mendham, Gent. 18,25; mon. con. 41; av. of jewelry, 10c.	59 35	
<i>Paraspany, La. evang. so.</i>	13 47	
Troy, Fem. benev. work. so.	18 00—29 82	
<i>New Haven city, Ct. Aux. So. C. J. Salter, Tr.</i>		
Mon. con. in Free chh. 6,83; do. in 1st cong. chh. 21,85; do. in 3d do. 22,14; do. in North chh. 13,76; do. in Yale college, 29,46; Miss. asso. in North chh. sab. sch. for New Haven sch. in Ceylon, 30; av. of trinkets, 2;	126 04	
<i>New York city and Brooklyn, Aux. So. W. W. Chester, Tr.</i>	1,897 42	
<i>Oneida co. N. Y., Aux. So. A. Thomas, Tr.</i>		
Augusta, JOHN I. KNOX, which constitutes him an Honorary Member of the Board, 100; 1st cong. chh. and so. 11,75;	111 75	
Fairfield, Juv. miss. so.	15 50	
Houseville, Mon. con.	14 50	
Lenox, Cong. so. 20; J. M. Kasson, 10; W. Cotton, 10;	40 00	
Litchfield, Presb. so.	15 50	
New York Mills, Mon. con. in presb. so.	8 75	
Orville, Coll. in presb. chh. and so. 15,30; mon. con. 11,02;	26 22	
Utica, Gent. in 1st presb. so.	11 41—243 63	
<i>Orange co. Vt. Aux. So. J. W. Smith, Tr.</i>	15 00	
Bradford, Cong. chh.		
Chelsea, Gent. 28; la. 20; Miss L. B. A. av. of beads, for Rev. I. Tracy, 1,50;	49 50	
West Fairlee and Post Mills Village, Gent. and la. 30; av. of ring, 12c.	30 12—94 62	
<i>Rockingham co. East, N. H. Aux. So. D. Knight, Tr.</i>	49 00	
Portsmouth, Mon. con.		
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>		
Benson, Gent. 32,94; mon. con. in cong. chh. 15;	47 94	
Brandon, Mon. con. in cong. chh.	31 00	
Middletown, Mon. con. in cong. chh.	11 40	
Pittsford, S. Penfield,	3 00	
Poultney, Fem. cent so. 5; aux. miss. so. 35;	40 00	
Rutland, Gent. 3; mon. con. in cong. chh. 69,22; do. Sutherland, 6,29;	78 51—211 85	
<i>South Middlesex confer. of chhs. Ms. P. Johnson, Tr.</i>	167 80	
<i>Stratford co. N. H., Aux. So. A. Freeman, Tr.</i>	60 00	
<i>Sullivan co. N. H., Aux. So. J. Breck, Tr.</i>		
Acworth, A lady, 10; a fem. friend, 2;	12 00	
Croydon, La.	17 11	
Newport, Gent. 30,60; la. 33,09; mon. con. 17,81;	81 50—110 61	
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>		
Raynham, Miss. so.	13 83	
Rehoboth, Fem. sew. so.	12 00	
Seekonk, La. so.	27 00—52 92	
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>		
Columbia, Of sums fr. gent. and la. ack. in Jan. \$50 constitute Rev. DAVID DICKINSON an Honorary Member of the Board.		
<i>Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.</i>		
<i>Western Reserve, Aux. so.</i>		
Lorain co. Columbia, Sub. 3,79; Penfield, Sub. 2,50; Wellington, Mon. con. 68c. sub. 11,50;	18 47	
Medina co. Brunswick, Sub. 20; mon. con. 6,26; Grafton, Sub. 7,06; Guilford, Mon. con. 4,60; Harrisville, Mon. con. 9; sub. 8,35; Hincley, Sub. 2,58; Medina, Mon. con. 11,10; D. King, 10; indiv. 16; Richfield, O. M. Oviatt, 10; H. W. 1,50; indiv. 20; Westfield, F. m. so. 7;	133 45	
Portage co. Tallmadge, C. box of Miss S. W.	2 15—154 67	
<i>Washington co. Vt. Aux. So. C. W. Storrs, Tr.</i>		
Barre, La.	22 00	
Moorestown, Mon. con.	12 25	
Waitsfield, Mon. con.	6 38—40 63	

York co. Me. Aux. So. C. W. Williams, Tr.  
York, 1st par. Gent. 13,25; la.  
14,37; mon. con. 13,53; 41 15

Total from the above sources, \$7,771 58

## VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 2d presb. chh. 48 13  
Amherst, Ms. Mon. con. in 1st par. 50 00  
Amity, N. Y. Mon. con. 9,45; coll. 7,08; 16 53  
Andover, Ms. Fem. sew. so. for sch. in Argos, Greece, 60; gent. asso. in W. par. 24,50; m. box, of so. of inquiry, 3,25;  
Andover, N. Y., C. R. Spicer, 1 00  
Angelica, N. Y. Mon. con. 17,56; coll. 33,27; 50 83  
Athens, Pa. Coll. 2 12  
Auburn, N. Y., R. S. 1st pay. for Sarah M. Steel in Ceylon, 20 00  
Bethabara, Choc. na. A physician's sab. fees, 15; cash found in box, 1,89; 16 89  
Blenheim, N. Y. Ladies, 5 00  
Boston, Ms. Chil. of Hawkins-st. sab. sch. for miss to China, 5,10; a lady, av. of fancy work, 1; 6 10  
Bristol, E. I. La. miss. so. 50 00  
Buffalo, N. Y. Mon. con. and sub. in 1st presb. chh. 171 14  
Burdett, N. Y. Mon. con. 6 25  
Burlington, Vt. La. benev. sew. so. of orthodox cong. chh. 30 00  
Caldwell, N. J. Mon. con. in presb. chh. 5 00  
Candy's Creek, Cher. na. Chh. and cong. 12 62  
Carlisle, Pa. Fem. miss. so. (of which to constitute Mrs. ISABELLA GRAHAM DUFFIELD an Honorary Member of the Board, 100); 140 00  
Centerville, N. Y. Coll. 10 43  
Charlottesville, Ms. Fem. relig. char. so. in 1st cong. so. 26 00  
Concord, Vt. Gent. and la. asso. 5 00  
Conkaton, N. Y. Mon. con. 7 50  
Craftsbury, Vt. Fem. miss. so. 10 50  
Cube, N. Y. Coll. 16 00  
Dandys, N. Y. Fem. cent. so. 11,56; a friend, 3,44; 15 00  
Danville, N. Y. Coll. 36; fem. work so. 27,87; (of which to constitute Rev. ELAM H. WALKER an Honorary Member of the Board, 50); 63 87  
Danville, Va. Coll. in Mr. McE's cong. 30 00  
Digfield, Me. Mon. con. 3 00  
Dorchester, Ms. Miss B. 2 50  
Dryden, N. Y. Coll. 10 12  
East Genoa, N. Y. Coll. 4 00  
Edmra, N. Y. Miss S. Cleaves, 1 00  
Enfield, N. Y. Mon. con. 3 50  
Essex, N. Y. Fem. miss. so. 9; mon. con. in presb. chh. 9; 18 00  
Fishkill Landing, N. Y. United coll. Jan. 5th, 21 00  
Foxboro', Ms. Mon. con. in cong. chh. 12; la. asso. 9,75; 21 75  
Framingham, Ms. Mon. con. in Hollis evang. so. 50 00  
Franklinville, N. Y. Coll. 8 78  
Freetown, N. Y., Coll. 6 61  
Friendship, N. Y. Coll. 5 78  
Fryburg, Me. Mon. con. to constitute Rev. DAVID GERRY of Lovell, and Rev. CHARLES FROST of Bethel, Honorary Members of the Board, 100; a friend, 10; 110 00  
Gloucester, Antigua, Ms. Mon. con. in Rev. Mr. Sawyer's so. 5 50  
Haver, N. J. Fem. miss. so. for Aaron Condit in Ceylon, 10 00  
Hardwick, Vt. La. asso. 27 67  
Hardwick, Ms. Mon. con. 28 00  
Hudson, N. Y. La. asso. in 1st presb. so. 69 27  
Jaffrey, N. H. Mon. con. 48 50  
Jamaica, N. Y., E. Weeks, 100; mon. con. 30,36; 130 36  
Jamestown, N. Y. 1st presb. chh. 39,57; ELIAS TODD FOOTE, which constitutes him an Honorary Member of the Board, 100; 132 57  
Kennedysville, N. Y. Coll. 5 36  
Lancaster, N. Y. Mon. con. 16 42  
Lawrenceville, N. Y. Grove sab. sch. 7 00  
Litchfield, Ct. A lady, 50 50  
Livonia, N. Y. 7 00

London, Eng. J. C. Symes, for Rev. J. King, £10 st'g. 45 00  
Lovell, Ms. Mon. con. in Rev. Mr. Twin-  
ing's chh. 75 00  
Ludlow, Vt. Benev. asso. 3 34  
Lyons, N. Y. La. asso. 21,50; mon. con. 56,17; coll. 39,33; 117 00  
Malden, Ms. Mon. con. 33 00  
Marathon, N. Y. Coll. 9 75  
Milford, Pa. Aux. for. miss. so. 18 00  
Minot, Me. W. Ladd, for William T. Ladd in Ceylon, 19 00  
Mississippi, Friends, 200 00  
Moffitt's Store, N. Y., P. Roberts, 5 00  
Nonson, Ms. A. W. Porter, to constitute Mrs. HANNAH PORTER an Honorary Member of the Board, 100 00  
Montrose, Pa. Presb. so. to constitute Rev. TIMOTHY STOWE an Honorary Member of the Board, 50 00  
Mount Morris, N. Y. W. Pratt, 9 00  
Natick, Ms. Mon. con. in evang. so. 24 00  
Newfield, N. Y. Coll. 4 75  
New Haven, Ct. A new year's offering, 19 00  
New Lebanon, N. Y., R. Woodworth, U. S. pensioner, 10 00  
Newton, Ms. Mon. con. in Rev. Mr. Gilbert's par. 44,25; mon. con. in E. par. 16,66; 60 91  
New York city, La. frag. so. of Pearl-st. chh. to ed. fem. chil. in China, (of which to constitute Mrs. HENRY A. ROWLAND an Honorary Member of the Board, 100); 110,80; I. B. Mills, 30; a friend, 7; G. W. Strong, for Ceylon boys, 5; W. Blackwell, for do. 5; 157 89  
Niagara Falls, N. Y. Three chil. of J. Graves, 75  
Norfolk, Ct. J. Battell, 12; Mrs. S. Battell, 12; 24 00  
North Carolina, Dr. Dixon, 9 00  
Nunda Valley, N. Y. Coll. 94 17  
Orford, N. H. Mon. con. 26 64  
Oxford, Ms. A friend, 10 00  
Oxford, Pa. Cong. for support of Rev. B. Schneider, 40 00  
Painted Post, N. Y. Coll. 61 30  
Parsonsfeld, Me. Mon. con. 17 00  
Peach Orchard, N. Y. Mon. con. 90 75  
Perry, N. Y. 64 50  
Perrysville, N. Y. Mon. con. 5 00  
Philadelphia, Pa. Mon. con. in 10th presb. chh. 340,96; juv. miss. so. in 1st do. for Ceylon miss. 31,67; youths miss. so. in 11th do. for Cher. miss. 65; hes. sch. so. in 1st indep. chh. for sch. in Ceylon, 45; sab. sch. miss. so. in 5th chh. for sch. in Ceylon, 36; Mrs. S. Hildeburn, 50; Mrs. Carswell, 40; a friend, 10; 617 93  
Pike, N. Y. Fem. work. so. 6; mon. con. in E. par. 5,51; coll. 22,64; 34 15  
Pinckneyville, Miss. Mrs. I. Semple, 10 00  
Pittsburgh, Pa. Sab. sch. in 3d presb. chh. for Cher. miss. 9; a female, for miss. to China, 7,50; 16 50  
Pittsfield, Vt. Mon. con. 3 00  
Plymouth, M. T. 2d presb. chh. 13 00  
Pompey Hill, N. Y. Coll. 22 18  
Pontiac, M. T. Cong. chh. 13 00  
Portageville, N. Y. Mon. con. 7; Rev. H. Waldo's fam. 3; 10 00  
Portsmouth, N. H., A widow, av. of ring, 50  
Portsmouth, O., J. Smith, 5 00  
Princeton, N. J. Juv. Ceylon ed. so. for Benjamin H. Rice and James W. Alexander in Ceylon, 120; Edge Hill sch. for William Wirt and Theodore Frelinghuysen in do. 24; JOHN VAN DOREN, which and prev. pay. constitutes him an Honorary Member of the Board, 50; asso. prof. and students in theol. sem. 75,81; 269 81  
Providence, R. I. Teachers and schol. in benef. cong. sab. sch. for China miss. 5 00  
Rakow, N. J. 1st presb. chh. 176 72  
Ridgebury, N. Y. Mon. con. in presb. cong. 10 00  
Rochester, N. Y. Rev. G. Champion, 4th, 5th, 6th and 7th pay. for Eli and Jerusha Northern in Ceylon, 100 00  
Rocky Hill, N. J. Dorcas so. for Cornelius Van Derester and Joseph W. Barr in Ceylon, 40 00

<i>Salem, Ms. Mon. con. in tab. chh.</i>	5 06
<i>Savannah, Ga. Male and fem. for. miss. so. of indep. presb. chh.</i>	250 00
<i>Scipio, N. Y. 2d chh. to constitute Rev. CHARLES E. AVERY an Honorary Member of the Board,</i>	50 00
<i>Sempronius, Moravia Village, N. Y. Coll. to constitute Rev. GEORGE TAYLOR an Honorary Member of the Board,</i>	50 00
<i>Sherman, N. Y. Cong. so.</i>	6 80
<i>Sinking Valley, Pa. Presb. chh.</i>	15 00
<i>South Dartmouth, Ms. Juv. read. so. for Mr. Bridgman, Canton,</i>	5 00
<i>Southport, N. Y. Coll. to constitute Rev. JOHN GRAY an Honorary Member of the Board, 50; ded. am't prev. rec'd, 5.89;</i>	44 11
<i>Sparta, N. Y. Coll.</i>	2 87
<i>Spring, Ms. Fem. miss. so.</i>	42 25
<i>St. Johnsbury, Vt. Mon. con. in 2d cong. so. 49.70; asso. 16;</i>	65 70
<i>Stratham, N. H., M. C. J. C.</i>	30
<i>Upper Octorara, Pa. For support of Rev. B. Schneider,</i>	22 58
<i>Waterford, N. Y., J. Haswell, 30; H. James, 25; E. H. Kimball, 10; J. H. Douglas, 10; J. House, 10; other indiv. 32.62;</i>	117 62
<i>Watertown, N. Y. Benev. asso.</i>	130 99
<i>West Attleboro', Ms. Mon. con.</i>	22 26
<i>West Bloomfield, N. Y. Cong. chh.</i>	40 00
<i>West Bridgewater, Ms. A friend,</i>	81 00
<i>Westminster, Vt. So. of friends to morals and missions,</i>	36 00
<i>West Prospect, Me. Mon. con.</i>	20 00
<i>Wheeler, N. Y. Coll. 14.14; mon. con. 10;</i>	24 14
<i>Whitingham, Vt. D. Bascom,</i>	1 00
<i>Windham, Vt. Mon. con. 12; fem. asso. 7;</i>	19 00

*Amount of donations acknowledged in the preceding lists, \$13,133 58.*

## LEGACIES.

<i>Beacon, Vt. Samuel Howard, Jr. by Edward S. Howard, Ex'r,</i>	200 00
<i>Newport, N. H. Elkanah Carpenter, by Rev. I. Woods,</i>	25 00
<i>Total of donations and legacies from September 1st, to February 10th, \$78,543 77.</i>	

## DONATIONS IN CLOTHING, &amp;c.

<i>Amherst, S. par. Ms. Sundries, fr. young la. so. rec'd at Mackinaw, 18; two boxes, fr. college, for Sandw. Islands.</i>	
<i>Andover, Ms. A bundle, fr. fem. sew. so. for Argos, Greece; a box, fr. fem. benev. circle in W. par.</i>	
<i>Brattleboro', Vt. Comprehensive Commentary, 50 copies, fr. Fessenden &amp; Co. for different stations.</i>	
<i>Bridport, Vt. A box, fr. asso. for Yellow Stone miss.</i>	61 20
<i>Buffalo, N. Y., A box, rec'd at Mackinaw.</i>	
<i>Camden, N. Y., A box, rec'd at do.</i>	
<i>Columbus, N. Y., A box, fr. fem. benev. so.</i>	25 50
<i>Cummington, Ms. Sundries, rec'd at Mackinaw,</i>	75
<i>Danville, Vt. A box, fr. females,</i>	70 00
<i>Dillsburg, Pa. A box, for Rev. C. Forbes, Sandw. Isl.</i>	
<i>East Hampton, Ms. Sundries, rec'd at Mackinaw,</i>	6 25
<i>Elbridge, N. Y., A box, fr. presb. cong. for Rev. L. Lyons, sent to Sandw. Isl.</i>	110 00
<i>Exeter, N. Y., A box, rec'd at Mackinaw.</i>	
<i>Florence, N. Y., A box, rec'd at do.</i>	30 00
<i>Granby, Ms. A box, rec'd at do.</i>	
<i>Greece, N. Y., A box, rec'd at Cattaraugus.</i>	
<i>Haverhill, Pa. A box, fr. ladies, for Dwight,</i>	50 00
<i>Medina, N. Y., A box, rec'd at Mackinaw,</i>	38 17
<i>Newark, N. J., A box, for Rev. C. Forbes, Sandw. Isl.</i>	
<i>Newport, N. H. Clothing, etc. fr. fem. chr. so.</i>	12 52
<i>Northampton, Ms. Sundries, rec'd at Mackinaw,</i>	52 93
<i>Papua, Pa. A box, for L. Chamberlain, Sandw. Isl.</i>	
<i>Petersburg, N. Y., A box, rec'd at Mackinaw.</i>	

<i>Portage co. O. Two boxes, fr. ladies of Charleston, 16.41; fr. Windham, 26.94; fr. Nelson asso. 42.36; fr. Edinburgh asso. 15.98; rec'd at Mackinaw,</i>	101 69
<i>Rensselaerville, N. Y., A box, fr. la. benev. so. for Cattaraugus,</i>	40 00
<i>Russia, N. Y., A box, rec'd at Mackinaw,</i>	29 29
<i>Templeton, Ms. A box, fr. la. so. for Rev. W. Goodell, Constantinople,</i>	65 00
<i>West Brattleboro', Vt. A box.</i>	
<i>West Hampton, Ms. Sundries, rec'd at Mackinaw,</i>	2 50
<i>West Springfield, Ms. Sundries, rec'd at Mackinaw, 14.01; a box, fr. 2d par. 14.02;</i>	28 03
<i>Whately, Ms. A box, rec'd at do.</i>	
<i>Unknown, A box, for Rev. D. Baldwin, Sandw. Isl.; a box, rec'd at Mackinaw, 24; five boxes, rec'd at do.; Leather fr. O. Brown, rec'd at do.</i>	

*The following articles are respectfully solicited from Manufacturers and others.*

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums fr. Dec. 1st, to Jan. 31st, viz.

<i>Augusta co. Jane Tate, by S. Finley, Ex'r, 100; Rockingham co. New Election, Asso. 21.35; Prince Edward co. A. Dupuy, 10; Rev. I. D. Shaw, for miss. to S. E. Africa, 7.31; N. Monmouth, Asso. 12.60; Warm Spring, Asso. 2.40; Romney and Springfield, Mon. con. 11.25; Miss J. L. Langhorn, 5; Miss H. McCa. K. 50c. dona. 25c. Farmville, Fem. asso. 40; a lady, 1.50; Fredericksburg, Benev. so. 46.75; Union and Port Republic, Asso. 27; av. of jewelry, 1.62; Lynchburg, F. S. I.; a gent. 10; Manchester, Two little girls, 50c. New Providence, Fem. asso. 12; Charlotte, C. H. Mrs. Vaughn, 3; Clarksville, Asso. 17.50; Washington, Asso. 82.74; la. 16.17; fem. juv. asso. 1.50; Richmond, Chh. on Shocco Hill, 346; Charlotte co. Mrs. Morton, 30; Black River Chapel, N. C. Ladies, 5; Granville co. Mrs. M. Somerville, 5; Bladin co. Miss L. Owen, 4; J. McN. 1; I. C. 1; I. McG. 50c. A. B. 1; a lady, 25c. Antioch, 19.50; Bethel, 18; Fayetteville, 55.46; la. 73.62; mon. con. 15; Raleigh, Asso. 17.15; gent. con. 34.50; sab. sch. 8.63; a stranger, 1; Newbern, Asso. (of which fr. benev. fem. so. to constitute Rev. DRURY LACY an Honorary Member of the Board, 50); 117.35; S. F. 1; G. H. 1; B. L. 50c. Washington, Asso. 51.35; mon. con. 33.65;</i>	1,206 40
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James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

<i>Charleston, Juv. miss. so. 88.12; mon. con. in 2d presb. chh. 11.50; do. in 3d do. 15.25; do. in Circular chh. 6.50; I. H. Lumpkins, 7; Columbia, Mon. con. 97.19; Fair Forest, Chh. 13.50; S. Morrow, 10; Memphis, 2; Beach Island, Chh. 31.50; Decatur chh. Ga. Mon. con. 35; B. H. W. 5; dona. 5; Augusta, Mon. mon. in presb. chh. 146.21; Hickory Grove, N. C. Mr. Davis, 12; Bryan co. Ga. Chh. 33.01; St. Marys, Ga. Legacy of Mrs. Ann Seagraves, 50; Cheraw, I. Corr, which constitutes him an Honorary Member of the Board, 100; ded. postage and discount, 3.39;</i>	665 39
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